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PSYCHOLOGY AND VOCATIONAL GUIDANCE¹⁾

A FAMOUS neurologist said: "It is scarcely too much to say that the entire future happiness of a child depends upon the successful development of its capabilities. For upon that rests the choice of its life work. A mistake in this choice destroys all the real joy of living; it almost means a lost life."

A man who enjoys his work requires less time for recreation and exercise, for his enjoyment recharges the storage battery of energy. But the misfit is running continuously the vicious circle: "misfit- inefficient- unhappy-more inefficient." It is a descending spiral, leading down to poverty, disease, crime, and death, not to mention time and money wasted by both individuals and community. It is estimated that at least one third of the workers of the United States are dissatisfied with the conditions of their work. The dissatisfaction of workers manifests itself in strikes and walkouts, excessive labor turnover, and in negative attitudes toward the job; more than that, even toward family and friends. Strikes, of course, are not all caused by merely psychological causes. Many strikes are chiefly economic in nature and result from unfair wages, or represent attempts of unions to improve working conditions.

Carlyle thought that if a man does not find happiness in his work he never will find it at all in his life. Recent investigations of job satisfaction prove that Carlyle is right.

Pericles made Athens famous because he discovered and picked out the right men for the right jobs. And so did Caesar Augustus, who built up the Roman Empire because he knew men. All the great empire builders or empire saviors hold their place in history because they knew how to recognize, how to select, and how to develop the abilities of their co-workers to the highest degree.

The crowning work of an economic educational system will be vocational guidance. One of the greatest handicaps to all classes is that too high a percentage of people have entered their present employment blindly and by chance instead of investigating first their fitness for the work. The vital question is not to find "a" job, but to find the right one. How often one hears people say: "You know, my heart is not in the work," or "Late in my life I discovered that I was born a teacher," etc. A job that gets one somewhere is not so important in one's life as the job that gives one complete satisfaction, a happy mixture of satisfied ambitions, absorption in work, and complete self-expression.

Modern psychology has been applied to the problems of increasing not only the efficiency of the worker but also that of the employer. Adequate methods of scientific vocational guidance are available today and the general public has become aware of them. There has always been, and probably will always be a great need for vocational guidance, because an essential part of social planning at any time is the placing of the members of society in occupations in which they will be happiest and most successful. Above all, when unemployment is widespread and jobs are hard to get, the problem of proper vocational guidance becomes acute.

What does vocational guidance mean? What can psychology do in contributing to this educational as well as social problem? What has the science of psychology done already?

Vocational guidance is the process of helping an individual to find the work most suitable for him, and consists in analyzing the various occupations, measuring the individual, and then selecting the occupation that requires the ability that a given person possesses. The factors to be considered

Pamphlets, An Annotated Bibliography" by Gertrude Forrester, Wilson Company, New York, 1948, Pp. 354, \$2.50, which contains a selected list of accessible occupations.

¹⁾ The present article does not pretend to be more than an approach to the wide field of vocational guidance. For further interest we refer readers to a recently published volume on this subject: "Occupational

in vocational adjustment include intelligence, personality, interests, special abilities, physical aptitude (health), and opportunity for employment.

Very much alike is what we call "employment psychology". Both vocational and employment psychology are concerned with the adjustment between the individual and his work. Both make use of the same tests, interviews, and rating scale techniques. The only difference is one of emphasis. Vocational guidance is primarily interested in the problem from the point of view of the individual trying to find a job, while the employment psychology takes up the problem from the viewpoint of the employer. Vocational psychology attempts to find the best job for the man, the employment psychologist looks for the best man available for the job. Rapid advances, many of them made during the World War II, have perfected psychological tests and contributed enormously to the efficiency of management.

Vocational guidance, therefore, is a field of applied psychology which aims to assist the individual in finding a suitable vocation. Applied psychology, on the other hand, is that branch where scientific psychology comes out of the laboratories in order to play a vital part in practical things of life. Applied psychology is receiving much attention today by our contemporaries.

Before we attempt to answer the question what applied psychology has already done and still may perform in the field of vocational guidance, we must consider first the basic problem of vocation in general. What does vocation mean? It is true what some people believe that a person is "born for" or "cut out for" one occupation and that he cannot be successful and happy unless he finds it? We do not think so, because the possibilities of success and happiness for an individual are not limited to any one occupation. Besides that, the requirements of certain occupations are very much alike. But the word "vocation", from the etymology of the word, suggests a clue. It comes from the Latin "vocare", that is "to call". But who calls? Our faith provides a clear-cut answer. God Who has created each individual's soul, also has given to each individual certain abilities and inclinations or interests which show the way to that kind of work and to the place in life which He wants us to fill. You may call that even a "mission" (Berufung) for which one will find some abilities, a fitness for, on the one hand, and some inclinations, interests, likes, dislikes and preference on the other (Eignung und Neigung). Heads of the Protestant and Catholic Churches in

England in their joint proposals for a real and lasting peace expressed that idea in the short request: "The sense of divine vocation must be restored to man's daily work."

When young people are going about to choose a life work, two things must be done. A comparison has to be made between the aptitudes or abilities the applicant has and the aptitudes which the work demands. Numerous studies of psychologists have shown that not even the average college student is capable of making the choice of a vocation un-aided. All too often he knows almost nothing about the various jobs and occupations that are open to him. He has no accurate conception of the special abilities and other psychological characteristics which are required to succeed in a particular occupation, nor is he able to appraise his own store of interests and abilities.

As far as interests, inclinations, and desires for particular vocations are concerned, a critical attitude of the counselors is required. Investigations made on the origin of impractical or unrealistic vocational goals have shown that they stem chiefly from three sources: (1) encouragement by school personnel, (2) pressure from the family, (3) emotional factors in the one concerned. The interests which lead young people to choose their vocations are frequently quite superficial, or, at least, unreliable. All too often the choice is based on some incidental consideration which is in reality quite unimportant. This means the individual is not to be trusted to analyze his own interests in deciding upon a life-time vocation. However, the interest patterns give good hints for the choice of a vocation. Often these interests manifest themselves in the form of permanent likes and dislikes. The Strong Vocational Interest Blank Test is of great value in predicting the degree of satisfaction that one may obtain in the various occupations (Strong E. K., Manual of Vocational Interest Blank, Stanford University Press).

Thurstone, employing an intricate method of statistical analysis, proved, that interests cluster. He found that there are but four main clusters of interests, namely, interest in science, interest in language, interest in people, and interest in business (Thurstone L. L., A Multiple Factor Study of Vocational Interests, Personell Journal, 1931). Advertising copywriters, for instance, dislike science, like languages, dislike people slightly and like business mildly, while ministers, teachers, secretaries and personnel workers are most interested in people but less in science. Psychologists, chem-

ists, and medical men are typically more interested in science than they are in people. Journalists, lawyers, artists are more interested in language than in anything else.

Edward K. Strong's Interest Test is the most widely used interest test in the USA. But the scoring of this test which has two forms, one for men the other for women, is time-consuming and tedious, unless you have a scoring machine. Furthermore, the norms of it developed from occupations on a professional level, and, therefore, make the administration of the test to a person of low intelligence or with no prospect of professional training, largely a waste of time. The best use of it is with individuals of college and adult age levels, though it may be used to advantage with selected high school groups. Moreover, Strong's Interest Test, as many others, is not a measure of aptitude or ability, though it may be a supplement to aptitude and ability tests. Interests tests are rather helpful devices in confirming stated interests of the individual as well as in calling attention to occupational interests which the individual may have overlooked. The trained psychologists want to know, besides the interests, also the temperament, intelligence, and aptitude patterns of the individual. Knowledge of such patterns enable the counselor to suggest a suitable type of work within a vocation after the general vocational field has been chosen. In former times psychologists thought that a person must have a certain set of personality traits and abilities to fit a particular occupation. More recent investigations have proved that men with widely different characteristics may be equally successful in the same position.

Perhaps, the first question for one who is looking for a job, is: What opportunities do exist? How many jobs are there at all? But, whether a job of the kind you want is available or not, is not a psychological problem, although it is a very important one. There are 20,000 ways of earning a living in the United States alone and 600 distinct vocations. New occupations develop as others disappear, since every year sees new inventions: aviation, radio, television provide many jobs not only in production, repair, etc., but also in selling and business. Many of the new inventions call for experts. And much emphasis is laid, today, on vocational training and education. The Office of Education, and the Government Printing Office, Washington, D. C., send lists of government publications on vocations to everybody who requests them. The National Occupational Con-

ference, New York, prepares and issues a monthly occupational index of current books, magazine articles and pamphlets on vocations. There are, generally speaking, six large groups of workers: professions, the public service group, the group of transportation including the maintenance workers (postal services, etc.), the group of the extraction of minerals, oils, gas, stone, etc., the trade group, and finally, the largest group which is concerned with domestic and personal services.

A person planning a life-work position, no matter what kind, generally has to ask himself certain questions in relation to any vocation whatever. These questions center around the nine following topics: (1) General Education. How much of it is required? Do I have the required schooling for the job? (2) Specialized Training. How much is demanded, how long does it take? Where can I get it? (3) Intelligence. How much intelligence is necessary? Numerous psychological surveys have shown that there is a direct relationship between the level of intelligence and success in occupational activity. The individual whose intelligence is too low for his work, soon becomes unhappy. The same holds good for the one whose intelligence is too high, above all if the job is monotonous or a so-called "blind-alley" job. (4) Physical requirements. Is the job an indoor or outdoor, standing or sitting work? Are the requirements such that my health can stand it? (5) Special abilities. Many occupations need them, the aviator, the navigator, the musician, the surgeon, the professional designer, etc. (6) Satisfaction. Will the activities of the work satisfy my desires? Will I find pleasant surroundings and congenial people? Of what kind are my desires? What do I regard as success? Is the man who makes the most money the most successful, or the worker who labors the fewest hours? Do I desire social approval? There is one thing certain: the successful and happy person is the one who gets what he wants, who is satisfied with his work. (7) Wages and advancement. How much will I earn in the work? Are there exceptional financial rewards for persons of exceptionally good work? Is there keen competition to be expected? Are the payments based upon seniority, abilities, or performance? Is the job steady or seasonal? What is objectionable? (8) Security. How much security does the work offer? (9) Social value. Of what value to society can I be in the job? Would my friends admire me if I succeeded, or would they look down upon me for taking this work?

One may formulate these basic questions shortly thus: Study yourself and study the opportunities available. For the latter you will find leads in the daily newspapers, in civil service bulletins, from friends and acquaintances, or in employment bureaus. Any classified telephone directory will help you.

There are three fundamental requirements for every work: character, ability and knowledge. As the former is concerned, honesty is required for any and every work, also sincerity, truthfulness, loyalty, etc. Take for instance the job of a secretary in the State Department who has to copy confidential information or an employee of the FBI. Consider what kind of character is required for such a job. It is impossible, within the frame of this short survey, to outline this very important field. Character training has been long enough an overlooked, if not a neglected subject in our educational system. The "ethics" of the various professions are getting more and more attention today. In this branch the "psychology of character" has contributed much already.

The psychologists of today agree that all the problems of life center around the fundamental psychological problem of adjustment and that therein the human emotions play a fundamental part.

A modern writer on psychological and personnel subjects uses the term "mental senses" by which he understands tact, judgment, memory, concentration, insight, and humor. The component parts of tact, he says, are: consideration of other egos (we call that in the old fashioned way "neighborly love"), absence of obvious flattery, sincerity. The component factors of judgment are: knowledge of values, capacity of foreseeing consequences (responsibility, in other words), ability to compare, etc. He also suggests to add to the intelligence test and I.Q. the P.D.Q., which stands for "personality development quotient:" and that includes, of course, a well balanced emotional make-up; for the highest value of a personality lies not in his knowledge, but in his actions.

ROMUALD K. EDENHOFER, O.S.B.

REMINISCENCES OF A CO-OPERATOR

(Conclusion)¹⁾

THE numerous failures of consumers co-operatives in the early days of the Movement in Canada suggested the need of education of people assuming responsibility for their organization, in co-operative principles, direction, supervision and practice before commencing business activities. No co-operative of any kind should commence operations until, at least, the members upon whom the responsibility of directing and guiding it have made a thorough and systematic study of their duties. Without such preparatory study they are likely to risk the loss of capital entrusted to them through ignorant and inexperienced experimentation. They should have access not only to the experience of successful societies already in operation, but also to that of some which have failed, and particularly to information as to the cause thereof. The Extension Department of St. Francis Xavier University, Antigonish, N. S., has for many years rendered

an invaluable service in forming, instructing and guiding study clubs in the area it serves. Working men, farmers and fishermen meet regularly, usually in their respective homes, to the number of ten or fifteen, for the purpose of studying, and discussing between themselves, the knowledge it is necessary to gain in advance to insure co-operative success. If several such interested groups can be organized for the purpose, it would do much to insure an intelligent co-operative membership before commencing operations.

Half a century ago Professor Stuart, in addressing a British Co-operative Congress urged that "education is the life-blood of the Co-operative Movement"; a statement which has been frequently quoted in the meantime. In my opinion, however, too much emphasis is placed, on this continent, on academic qualifications. In the education of the people in co-operative philosophy, principles and practice it is of primary importance the instructor should personally be a con-

¹⁾ Unfortunately, it was stated on page 41 of the May issue that Mr. Wm. Maxwell, referred to in Mr. Keen's article, had received a salary of only \$350 per annum. There should have been a pound-sterling sign

vinced and enthusiastic co-operator. If he should have academic qualifications it is an obvious advantage, but their possession alone will suggest merely a professional or careerist interest. The position would be similar to the appointment of a scholarly Moslem, who had made an academic study of Christianity, as teacher of Christian doctrine in a seminary. Incidentally, I may mention that for the many years I was successfully a director, Vice-President and President of the Workers' Educational Association of Ontario, the aim of which is to bring the learning of the universities to the working class. Financed by the University of Toronto, professors from several universities taught classes weekly in industrial centers in such subjects as economics, civics and psychology, and it was my practice regularly to attend those held in my home city.

One of the most dismal co-operative failures of my experience was that of a consumers society located in an urban community, some of the directors of which were professors in local colleges. One of the most active was a Professor of Business Administration in one of them. The co-operative operated a grocery store. It was the practice for many years of the Co-operative Union monthly to call from its retail affiliates across Canada for information, on statistical forms supplied, as to operating experience. Such reports would indicate among other data approximately the operating surplus or loss for the month. Although reminders were sent out regularly, this society ignored them. Eventually I asked an acquaintance living in the community to call at the store and request for me a copy of the last annual financial statement. To my surprise it disclosed a gross profit around five or six per cent, and an expense ratio on sales of about fifteen per cent. A joint meeting of shareholders and creditors was consequently called. The position was found to be so hopeless that the concern had to be wound up with the loss to the shareholders of their investments; a small dividend being paid to the creditors. The professional accountant who had been called in to prepare the final financial statement told the meeting if those monthly reports had been regularly sent to the Co-operative Union the co-operative would not be in the predicament it was in. As I left the hall where the meeting was held with one of the professors he remarked to me in a tone of chagrin: "I guess, Mr. Keen, we are just teachers." I have no doubt the Professor of Business Administration was an excellent teach-

er, but it did not follow he had been endowed by nature with a shrewd and practical mind. Colleges and universities cultivate but do not create brains.

The most successful consumers co-operative on this continent, so far as I know, has been the British Canadian Co-operative Society, with headquarters in Sydney Mines, Nova Scotia. Established nearly forty-three years ago by thirty-two people, most of them coal miners from Britain, the Society, in its first year, made sales amounting to \$16,913. Last year they had reached \$2,389,652. The society operates in coal mining communities having a population probably not exceeding 40,000, and yet it has, during its career, returned to its members, now numbering 3,583, savings on purchases amounting to \$3,661,356.62, or an average of eight per cent. From its first year it never missed paying a purchase dividend. The interest paid on capital investment has only amounted, in the aggregate, to \$404,209.19, or nine-tenths of one per cent of sales. These miners learnt how to do things by doing them. They have not had the benefit of academic instruction or guidance. The quality of their judgment, and the measure of their experience, have kept pace with their ever-increasing business responsibilities. Over a period of thirty years or more, I have from time to time sat in with the directors at their meetings, and have been much impressed by the orderly, shrewd and capable manner in which those coal miners have transacted big retail business.

Both in the United States and Canada there has, of late, been much controversy on the subject of income taxation of cooperatives. It has been sought by well organized and powerful private business interests. This fact is, in itself, constructive evidence of the great growth of the Co-operative Movement in both countries in recent years. In 1918 I was engaged in a voluminous epistolary discussion of this subject with the solicitor to the Income Tax Division at Ottawa. The latter at first maintained the operating surpluses of cooperatives were, in their nature, similar to those of private enterprise, and liable to taxation. Fortified by rulings on the subject by British governmental and taxation authorities, and by judgments of British Courts, on behalf of the Co-operative Union of Canada I contended that net surpluses derived from trade operations with members were not taxable, for the reason they were savings and not profits. Eventually the solicitor, with reluctance, accepted the submission, and wrote me instructions were going out to the

Inspectors of Income Tax throughout Canada in conformity therewith.

In November, 1918, however, the Commissioner of Income Tax, who, I understand had previously been tariff expert for the Canadian Manufacturers Association, over-ruled the judgment of his solicitor, declaring the net operating surpluses of co-operatives and of private enterprise were the same, and consequently taxable as profits, but that the patronage dividends paid by consumers co-operatives were trade discounts, and could be deducted before arriving at the taxable income. Even the modified ruling effected savings in taxation for co-operatives annually of many tens of thousands of dollars over a period of about twenty-five years. As the Co-operative Union was very weak in numbers and resources, it was fortunate private enterprise, thirty years ago, regarded co-operatives as a negligible threat to their profit-making opportunities.

In recent years, however, co-operatives in both Canada and the United States have arrayed against them private business interests, great and small. In Canada, when a government is confronted with well organized and influential bodies in conflict with each other on some issue, it is the practice to appoint a Royal Commission to investigate and to make recommendations. By the time its report is made to the Government usually the issue has either faded out or legislation is introduced to give effect to the recommendations made. If it should become an electoral issue, the Government can urge it had only conformed with the recommendations of an impartial tribunal. If the government were to carry its responsibilities as to legislation by making its own decisions, it would be bound to alienate the good will of one or other of two politically influential bodies.

The Federal Government appointed a Royal Commission presided over by a High Court Judge which sat some months to hear arguments and to take evidence at a number of points from coast to coast. It is estimated that it cost the Government, the private trade interests and the co-operatives considerably more than half a million dollars. Probably more than two dozen lawyers in various cities across the country assisted the five commissioners in solving the taxation problem. The net result was legislation which substantially confirmed the final ruling given me in 1918, without any expense whatever, by a permanent non-political government official, that patronage dividends might be deducted from operating surpluses before arriving at the taxable in-

come. To me there appears to be an element of unconscious humor in the contrast.

There is an imperfect understanding on this continent, even among some co-operative officials, of the real significance of the Co-operative Movement. Speaking at Toronto recently, Dr. Karl D. Butler, President of the American Institute of Co-operation, Washington, D. C., is reported by his organization to have said: "Farmers Co-operatives, as we view them in the United States, are a definite and integral part of the capitalistic system." If that is so, co-operatives have neither a moral nor a legal right to claim immunity from taxation of operating savings. Some people cannot distinguish between the possession of capital on the one hand, and "capitalists" and "capitalism" on the other. Recently a columnist of a Toronto newspaper, in an article headlined "All faiths exist under capitalism", said: "So far as the Church of Rome is concerned it has been for many centuries the largest property owner in the world. We suppose today its wealth in the Province of Quebec is equalled by no secular corporation". In a letter to him explaining the difference between the social and profit-making use of capital, I said, in part: "Your city hall represents a capital investment of hundreds of thousands of dollars, but it is not a capitalistic enterprise, because no citizen derives revenue from its use at the expense of others. The same may be said of Churches". Genuine co-operatives come within the same category.

The Canadian Co-operative Movement is organized more comprehensively than that in the United States. A short time before the Canadian Co-operative Congress 1930, held in Toronto, an enquiry came from the International Co-operative Alliance, if the Cooperative Union of Canada had any objection to the admission to the Alliance of the Canadian Wheat Pool. Objection to such admission was raised in Congress, in strong terms, by two distinguished co-operators, one from Scotland and the other from the United States. They expressed the opinion, held by some co-operators, that only consumers co-operatives are in the true sense co-operative, and that agricultural producers and marketing co-operatives are really farmers trade unions.

I pressed the view that such undertakings were organized to eliminate the element of profit on price, and instead to substitute reward for actual services, and that, so far as they can, both types should work together for their mutual advantage, as against economic interests which operate to

their common injury. As my distinguished friends realized I had considerable responsibility in the guidance of the Canadian Movement; they ultimately withdrew their opposition, and approval was registered by Congress to the admission. No act during my co-operative career gave me greater satisfaction. Had Congress taken the view that the Canadian Wheat Pool was not a genuine co-operative, it would have caused much embarrassment, and ruptured the good relations existing between the consumers' and producers' co-operatives of Canada. The excellent understanding and mutual goodwill which today exist between all types of co-operatives in Canada probably cannot be equalled in any other country in the world. Producers and marketing co-operatives and consumers co-operatives are members of, and are harmoniously working together in, the same movement for the benefit of all. Such a result has not yet been achieved in the United States.

The Movement in the United States and in Canada at one time suffered through a promotional type of so-called Co-operation. Had the Co-operative Union been organized a few years later, two of the four men who met to launch it would not have been invited to any meeting called by me, because their interest was a promotional one. The Canadian Union ante-dated the Co-operative League of the U.S.A. by some years. I attended the first biennial Congress of the latter held at Springfield, Illinois, and a number of those which succeeded it. I was able to pass on, at such gatherings, information and judgment based on actual experience. I presume it is that fact to which Miss Florence E. Parker of the U.S. Department of Labor, who attended as an observer the biennial gatherings of the Co-operative League referred to when she wrote me on my retirement two years ago. She said in part: "Do you remember the old days when our Co-operative Movement was struggling with Harrison Parker and his Co-operative Society of America? Then with John Walker's American Plan. I was very new to the Movement then, and among my clearest recollections of that period was the way you would rise in meeting and set them right on co-operative method and procedure—and how meekly they took it! Although we do not have such fantastic schemes these days we still need the recurrent reminders against our present tendency which is toward too much centralization and power at the top." Some such promotional schemes were advanced unselfishly, and in good faith, but some were conceived primarily to serve the selfish in-

terests of the promoters. John H. Walker was President of the Illinois Mineworkers Union and of the Illinois Federation of Labor. He was a very sincere and unselfish co-operator, and I entertained for him great respect, although he may have been mistaken in some of his views.

A good example of a misconceived "co-operative" scheme promoted in good faith, and with the best of intentions, was one launched by the United Farmers Co-operative Company of Toronto. In a news release issued some months ago it was said that in 1919 "it was decided to handle many lines of consumer goods through branch stores. A campaign for more shareholders was organized. In a short time 20,000 individual farmers contributed in share capital over a million dollars. Within a year forty stores were opened, and within another year they had to be liquidated with a loss of over \$300,000." I submitted in advance to a colleague, W. C. Good, President of The Co-operative Union of Canada, who was on its Board of Directors, information as to experience in both the United States and Canada which proved that such a promotional scheme could not be successful. On his return home from the annual meeting, at which the decision was made, he called on me and reported he had done his best to head off acceptance of the scheme, but had been unsuccessful. I said: "It is too bad. The United Farmers have had an opportunity to profit by the experience of others. Now they will have to pay for their own." Unfortunately, they did. The United Farmers Co-operative Company reduced its share capitalization to the extent of its losses. It is now, and has been for years, a large and successful undertaking, which provides a comprehensive service of much value to the farmers of Ontario. It functions also as a wholesale for urban co-operatives in the province. Efforts by the Co-operative Union through the years to prevent similar promotional schemes being launched have generally failed with disastrous results. Self-help, not the help of promoters, philanthropists or governments, is of the essence of the Co-operative Movement.

The Co-operative Movement on this continent suffers from an exclusively materialistic interpretation of its aims. I do not think, in closing this article, I can do better than to quote a final paragraph from a message I was invited to send to the Fortieth Anniversary Congress of The Co-operative Union of Canada, held recently in Winnipeg:

"Co-operative philosophy provides the means

whereby, in the words of Tennyson, 'each man may find his own in all men's good, and all men work in noble brotherhood'. It encourages all men, regardless of nationality, race or creed, to work together in every possible field of activity for their mutual advantage on the basis of equity and a parity of right. This is not theory only. Co-operators have demonstrated it in practice in numerous ways, locally, nationally and interna-

tionally. It has also been proved that such mutual interest and action have had a beneficial influence on human character. It is the only philosophy which can successfully counteract the materialistic and oppressive monomania which is assuming epidemic proportions throughout the world, and which may engulf our civilization."

GEORGE KEEN,
Brantford, Ont.

FAIR DEAL OR JUSTICE--WHICH?

SOME thirty years ago Byron C. Mathews wrote a book on "Our Irrational Distribution of Wealth," which attracted the attention of an English scholar, the late William Samuel Lilly, while it was granted scant notice in our country. In one place the author states:

"There can be no production of wealth without sacrifice. All wealth produced by the deliberate action of men should be divided among those who make the necessary sacrifice, and as nearly as possible in proportion to the sacrifice made. The nearer we approach to this, the nearer we shall approximate justice."¹⁾

As a postulate the statement is unobjectionable; the difficulty begins with the attempt to put into practice the demand to divide the wealth produced equitably among those who helped to create it. What is labor's share, for instance, in an automobile or the Washington bridge, which spans the North River at New York, or, on the other hand a two-penny nail, a small screw?

A noted Catholic economist, Fr. Charles Antoine, S.J., expressed the opinion that a just wage must be not merely adequate to a decent livelihood, but equivalent to the "economic value of the labor." The late Dr. John A. Ryan discusses this proposition in his book on "Distributive Justice" and rejects it.²⁾

Having in mind the increasing demands of labor for higher wages and the influence the increases exercise on prices, the question arises, is organized labor still underpaid? Does capital still appropriate too large a share of the profits and allow labor only what it may be able to obtain by the exercise of pressure on employers? The New Deal, in the first place granted labor

the possibility to contract for higher wages and other advantages, and provided "social security" over and above anything the worker is said to be able to do for himself.

Is this really the answer to the question, what is the worker's just share of the value they produce? Dr. Messner states: "Social justice demands that the right of the workers to participate in economic progress should be recognized, because progress itself merely results from the co-operation of labor and capital. And although capital undoubtedly increases the fruitfulness of labor, capital would remain completely sterile without labor."³⁾ Again, what is labor's share in the product of its efforts?

Let us digress for a moment. Some years ago a speaker on the floor of the House of Representative at Washington referred to this question in a speech in behalf of a bill intended to provide old age pensions from the Federal Treasury. Its author was a forerunner of our latter day New Dealers, Victor Berger, the first Marxian Socialist to be elected to Congress. Speaking on August 11, 1911, he stated:

"The word 'pension' in this case is a misnomer. The payment ought to be called either 'partial restitution' or 'old folk's compensation'."

Which means: Since employers of labor withhold a part of the surplus value created by the workers, old age pensions may be claimed by old people as theirs by right. Berger did in fact declare:

"Any toiler who has faithfully labored for a meager wage for twenty years or more has created more wealth than a pension in old age can repay. Every toiler produces more than he is paid. Otherwise he would not be employed. It is a condition of the capitalist order of

¹⁾ Loc. cit. p. 45. N. Y., 1908.

²⁾ Distribt. Justice. N. Y., 1916, pp. 338-39.

³⁾ Die Soziale Frage. 5 Ed. Innsbruck, 1938, pp. 37-38.

society that the employer must get the lion's share of the product."

These sentences are cleverly worded; the speaker did not say, all of the surplus value created by the worker was kept from him, hence . . . Marx has frequently been accused of holding this doctrine, but such is not the case. His opinion in this regard is sound; in fact, a Catholic philosopher, Professor Albert Stöckl, whose "Handbook of Philosophy" was for a long time used in schools and seminaries of Germany, says:

"The workingman labors in the interest of his employer; he it is reaps the fruits of his work and grants him what he needs to exist and what is necessary to live. Hence the working-class is not an independent class; it is dependent on the class of the employers. It is conditioned by property."

This again brings us face to face with the question, if the employer retains a part of the value created by the laborer, should we not rather seek to secure for him the just share of the value produced by the combined effort of enterprisers, labor and capital, instead of resorting to the expedient of providing for the worker what is called "social security"?

The *aequior partitio bonorum* demanded by Leo XIII (Rer. nov.) requires in the first place, solution of the question of what is the workers' just share of the products to which their labor has been applied? Karl Marx admits, what is evident, that the employer could not continue to operate if he were held to share all profit with his employees, having retained a part of the product as his share for the superintendence per-

formed by him. Moreover, he must be concerned also with the interests of capital and provide for the continued operation of the enterprise. On the other hand, increasing needs, favored by technological progress and mass production, together with the price revolution our generation is experiencing, persistently urge labor to demand higher wages, irrespective of all other considerations. It is an intolerable condition, unsatisfactory to all parties engaged. It will, however, prove impossible of solution so long as no answer is found for the problem, what is labor's just share of the profit and wealth it helps to create?

Pius XII discusses this burning question in *Quadragesimo anno*, and, having at some length spoken of the various aspects of the problem, the Pope declares: "Every effort therefore must be made that at least in the future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workers." In order, let us add, that they may enjoy a sufficient degree of economic independence. Finally Pius XII recommends "that the wage contract should, when possible, be modified somewhat by a contract of partnership . . . In this way wage-earners and other employees participate in the ownership or the management, or in some way share in the profit."

This indeed appears the alternative to State-Socialism which could, no more than capitalism, solve the wage problem in a manner satisfactory to the masses.

F. P. KENKEL

Warder's Review

Contempt for Middle Class

WE would feel inclined to vary the notorious declaration on the Third Estate, expressed by the Abbé Sieyes, "What is the Third Estate, nothing; what should it be, everything," by substituting the middle class for the class the Abbé had in mind. It has always been considered the backbone of society, and a sound middle class has undoubtedly promoted the welfare of states and the happiness of nations.

It is astonishing, therefore, Helen Mayer Hacker, Department of Sociology and Anthropology,

Hunter College, should classify the middle class as she does in a letter to the editor of the *American Journal of Sociology*. Having stated that the film, "To the Ends of the Earth," had stimulated in her "some thoughts which may be of interest to the readers of the *Journal*," the writer continues:

"There have been numerous analyses of the codes of conduct of such *sub-cultures* as the underworld, the slums, the college campus, the *middle class*, penal institutions, the concentration camp, etc.,¹⁾ (italics ours).

¹⁾ Loc. cit. Volum LIV. No. 2, p. 146.

It would appear to us that the middle class is not only placed in shameful company, but branded a cancerous growth. We know that Marxian Socialists and Communists look with contempt on the middle class and liquidate its members whenever they can, because they stand in their way. They know that, deprived of the middle class, society will lose its organic character, while private property will lose its strongest support. Only when this class has been eliminated will the "classless society" begin to function. But since an amorphous society can not live and prosper, the unitarian-totalitarian State must impose its absolute will on the masses, for fear of impending anarchy and chaos. In a society of this kind culture would lack the nurture the middle class supplied in the free city-states and communes of former times, the days of their greatest prosperity.

It is characteristic of the intellectual to brazenly characterize this class as a "sub-cultural," a composite comparable to the underworld! And it is men and women of this caliber teach our young people, promote our social service policies and influence legislation.

Strange Proposal

ASUGGESTION that in itself deserves consideration, to exchange each year a number of young people "between this country and foreign countries", is made questionable by the intention of the promoters of the plan. Evidently the purposed effort is, in the first place, conceived as a piece of propaganda to be inaugurated on a big scale. No less than 500,000 persons are to participate annually in the execution of the scheme, which is intended to act as a solvent of the "mysterious and abra-cadabra gobblety-goops of foreign policy." Since the chief proponent of the plan is no other than James G. Patton, President of the National Farmers' Union, it may be desirable to consider what may be hidden inside this Trojan horse.

Mr. Patton is known for his radical views, hence the suspicion is warranted that the denunciation expressed in cabalistic-sounding terms is directed against a policy which does not meet with the approval of "the Friends of Soviet Russia." Unfortunately, the speaker did not specify the countries with whom we would exchange young people on "a work-and-learn basis." He said: "Let them learn our way of life and we will learn theirs, and we will then both be richer." "I seriously believe," he added, "a bulwark against

war will have been built." All this was said at a meeting of the American Association for Colleges for Teacher Education, held in St. Louis late in February.

Evidently, none inquired of the speaker whether young Americans would be sent to Russia and countries now ruled by Communists, such as Czecho-Slovakia and Hungary, to learn the strange ways of government that now prevail there. Moreover, would Spain be included in this "large-scale exchange," or would young America be kept out of the Pyrenees peninsula for fear of their being contaminated by Franco's Fascism? While there may be little danger that Mr. Patton's plan will be consummated, his proposal reveals the existence of underground currents which the average citizen does not suspect.

As we indicated in the beginning, the idea of an exchange of young people capable of profiting from a sojourn in a foreign country, is not to be set aside lightly. We have been rather provincial in our outlook regarding the value of spending some time acquiring knowledge and experience in foreign lands. The British colonial system depended for its success in the nineteenth century largely on young Englishmen of good families who went to the Colonies. Young Germans of the merchant class were to be found working in offices and stores in all parts of the world; they acquire knowledge of the taste and needs of the people for whom German industry desired to produce. We sent out salesmen imbued with the conviction that whatever we offered must prove acceptable to "greasers" and their like.

Even in former centuries the custom of an exchange of young people for the purpose of promoting knowledge and experience prevailed in some European countries. An Alsatian writer, Fr. H. Cetty, author of a delightful book on the family of his native land in olden times, relates: "Intercourse between the Alsace and other countries was very lively and has remained so up to the present (he wrote about 1890). Our grandmothers were sent to St. Diedel, to Mömpelgard or Pruntrut to perfect themselves in French (German was the language of the Alsace); the friends of our great-grandfathers, on the other hand, sent their children to Strassburg and Colmar to become proficient in German." Continuing, Fr. Cetty produces this example:

"On the feast day of St. John (the Baptist) 1560, a friend of old man Ryff, Francis Clert, called the "good Schang," came to Bale on business. He was accompan-

ied by a boy, Claude Berret, his brother-in-law. He offered the old man to leave young Claude with him at Bale and to take back with him to Geneva Ryff's son. The offer was accepted and young Andrew Ryff was obliged to leave his family in order to perfect himself in French at Geneva."¹⁾

As Fr. Cetty remarks, while the subject of a deal of this kind changed his outer environment, the same spirit which pervaded his parental home animated those in whose company he now found himself. He was held as a member of the family, and his welfare was carefully guarded. After two or three years spent away from home, he would return to his parents, holding his foster home in fond memory.

In those days, the family was indeed the bulwark of society. It accepted strangers into its sanctuary with the condition that they consider themselves members of the social unit that sheltered them. It was thus with guild apprentices and journeymen. They did not merely board with the master guildsman; they were his charges for whose moral and physical welfare he was responsible. If we, on the other hand, were to send forth 500,000 young people to foreign lands annually, what would befall them among strangers in this pagan world of today? The family barely succeeds to hold together those of one blood and tongue.

A Costly Aberration

APPARENTLY a certain section of what is called the "Beverage Industry" has been greatly disturbed by the income statement of one of the largest concerns engaged in the production and distribution of whiskey in the country. Issued early in March, Seagram's balance sheet is said to reveal net profits from the three months, ending January 31, 1949, to have been \$8,550,943, or \$11,719,051 less than for the same period of 1948—a drop of almost 60%! For the six months, August 1948, through January, 1949, the net profit was off 50%, or \$19,863,354 as compared to \$38,398,579 for the same period of the previous year. As a matter of fact, according to this statement, net profits for the months of August, September and October, 1948, were almost 50% higher than for the months of November, December and January indicating that the slide was continuing.

The figures are, it is claimed by a trade publication, misleading. The firm sold less of its products, because it had adopted the policy of storing for maturing huge quantities of whiskey. Hence a reduction of present sales and profits. But this does not interest us. What we wish to point out is the incongruity of the behavior of a people who seek to impose on a Federal Government the task to aid all citizens from the cradle to the grave, while they spend huge sums of money on luxuries of all kinds. Are we not witnessing the strangulation of self- and mutual-help by self-indulgence?

A condition, such as that revealed in the present case, is bound to affect the welfare of individuals, families and the common good. It is no small matter that a single corporation, engaged in purveying whiskey, should, in 1947, have recorded a profit of over thirty-million dollars as the result of six months of business. How many homes would not this money have provided? How much life-insurance would it not have bought, and how much "social security" could not this sum of money have helped to establish? Whereas it undoubtedly accounts for a good share of human degradation, misery, crime, shame and vain remorse—observable everywhere.

The American people, once so frugal and of simple habits, are today suffering from intemperance of desire. Truly, Pius XI spoke wisely, when he said, not long after the close of the First World War:

"For no worse plague can be imagined, bringing troubles not only to families but also to States, than the 'lust of the flesh,' that is the desire for pleasure; from the 'lust of the eyes,' that is desire for gain, arises class warfare and social egoism; through 'pride of life,' the desire of dominating others, comes party strife leading even to rebellion against authority, treason, parricide of country."

Organized crime is with us as a result of the transgressions of the moral law referred to by the late sagacious Pius XI. A gang-murder in Kansas City, Mo., recently committed, has been attributed by the police to the fact that the slain man had attempted to secure from the Shenley whiskey interests the concession to distribute their ware locally and in the State of Kansas, now "wet." This attempt to "muscle in" cost the man his life, because the Capone gang considered the contract to be its "privilege" under "territorial rights" ob-

¹⁾ Die altelsässische Familie. Freiburg, 1891, p. 108.

served in the under-world. Here, thus far, the matter rests.

The words of Mephistopheles "war, commerce and piracy—a trinity, are inseparable," must now

read in our country: "Lust of the flesh, profiteering and crime go hand in hand"—with the connivance of politicians.

Contemporary Opinion

THE desire to evade responsibility is an epidemic of our time. Dictators could not so easily arise in this century if they were not hoisted to their pedestals by masses of men who long for slavery.

Now, no man loves slavery for its own sake, but many men are so tired of the uncertainty which went with the type of liberty proclaimed by the ideologists of the French Revolution and by the society which was formed according to their theories that they were ready to give up that liberty in return for security.

*Argus, Catholic Times,
Port of Spain*

that within five years Britain's food production can be increased by 20 per cent, to feed four million more people from our own resources. This can be achieved, the Committee considers, without very heavy capital investment, provided full use is made of existing scientific knowledge and practices.

The New Statesman
London

One good way to prevent public regimentation by big government is to prevent private regimentation by big business, suggests Senator Joseph C. O'Mahoney, of Wyoming, in an article in *The Reader's Digest*. It is a striking way of stating a truth that co-operators have long recognized...

After stating the case clearly, Senator O'Mahoney does not do so well in proposing a remedy. Apparently, he would have the Government repress and control big business. By his own formula, this would contribute to the growth of big government and regimentation by big government...

All this has a bearing on peace. In every country, the people want peace. But strong governments foment war. The more the people in all countries do for themselves, the less power their governments will have, and the less the danger that war will be fomented by ambitious men in positions of power.

L. S. HERRON
Nebraska Cooperator

One of the industrial changes which Father Felim O'Briain advocated in a recent lecture was some form of co-partnership. And one of the reasons he advanced for desiring this was the need for greater productivity, which might reasonably be expected to result from the workers' having a more direct share in the fruit of their own labor. The force of this argument has evidently come home to certain industrialists and politicians in England lately, for there is now quite open championing among them of what they term "co-own-

There have been so many pessimistic voices since the war, suggesting that perhaps Malthus was right after all, that it is consoling to have Sir John Russell, this year's President of the British Association, proclaiming boldly that, at the present rate of increase in world population, there is no need to fear grave food shortages in our time, except perhaps in India and parts of Africa. Even there, Sir John sees hopeful prospects if intelligent measures are taken. He points out, for example, that there still remains in India uncultivated land equal in area to two-thirds of that now being farmed. Like Aldous Huxley, with whom he collaborates in the Bureau of Current Affairs' pamphlet, "Food and People," Sir John does not underestimate the magnitude of the world food problem, but he disagrees with Huxley in that he maintains that increase of productivity is a more realistic answer than the restriction of human reproductivity. Apart from the utilisation for food production of considerable areas of the tropics now made available with the help of synthetic insecticides and modern implements, there is no reason, short of war, why Europe should not regain the position which it held before the war when barely 5 per cent of its bread-grains came from overseas... The Committee on Industrial Production, under the chairmanship of Sir Henry Tizard, supports the view

ership." The Liberal Party (at present the unwanted child of the British electorate) has adopted the idea as part of its election programme. However, some eminent economists have issued a warning that any attempt to bring about compulsory co-ownership with a view to increased production is bound to end in disaster; they advocate first a genuine change of attitude on the part of employer and manager, the latter of whom they think should bear much the same relation to the workers as a professional guide to a party of climbers.

The Irish Catholic
Dublin

Recently the President of a Community Chest in a certain city wrote to the new executive secretary, calling his attention to the rapidly expanding budget of the Community Chest and suggesting that a study be made in fields where public welfare might do more, to see if the Chest and its agencies had assumed too much of the local welfare burden. It is clear that such a letter was not written for inspiration. It represents a movement that is spreading all over the country. Chests apparently are anxious to get rid of more and more of their load. They are becoming propagandists for a program that is for the gradual turning over of the work of voluntary agencies to Government. Where will this leave the voluntary organizations in time? How far are they willing to have all their thinking done by the Chest group?

We are facing a difficult situation. The time is coming when we cannot depend entirely on Community Chests. We shall have to marshall all our own resources or be reduced to nothingness in the entire program. This is only another part of a pattern that is reducing the influence of voluntary social work in American community life.

Catholic Charities Review

In a foot-note of his stupendous work on "Social Ethics (Natural Law in the Modern World)," Professor J. Messner points out a thought expressed by Vladimir Solovieff. The great Russian thinker, "sees in the sense of shame which distinguishes man from the whole animal world, one of the essential characteristics of man's nature. 'In being ashamed of his own natural inclinations and organic functions,' he says, 'man proves that he is not merely a material being, but is something other and higher'."

Fragments

FROM the sermon preached by the Papal Vis-
tator, Bishop Muench at Frankfurt on the
occasion of the Papal Jubilee: "Justice is an uni-
versal power which knows no national frontiers
or iron curtains, nor may it acknowledge them."

Our plight today, Rev. John Haynes Holmes, a well known Protestant minister, has declared, is intellectual and spiritual malnutrition. We are weak in all that makes for the higher interests of thought and life. What wonder, therefore, our civilization is entering upon its decline!

A Bushman woman, one of a number of Afri-
can natives of various races asked to write a
biographical sketch for publication, made this
statement: "Since the whites have come, the world
has changed; the children no longer honor their
parents, in fact they no longer honor anybody." A
student of medicine writes: "We Africans are
thoroughly religious; that is our strength. Rel-
igion is the essential part of ourselves, the foun-
dation of our native communalism and close
concatenation."

A passage of the famous Labor Bill, introduced
in the German Reichstag of the Center Party in
1877, was amplified by the following statement:
"A mechanism has now replaced the organism of
society. But it is not held together by moral but
rather by mechanistic force. Every activity as
well as the freedom of the members, are subjected
to the will of him who directs the mechanism,
that is capital."

Speaking of statistics, Fr. Sylvester J. Hart-
man's, C.P.P.S., says in "Fundamentals of Logic":
"Notwithstanding the liability of this science to
error and abuse, the fact remains that the statis-
tics furnished by the unbiased expert render val-
uable service for the advancement of practically all
the other sciences and the success of legitimate
human endeavor."

Speaking on television at a Mass televised from
Notre Dame of Paris, Cardinal Suhard said:
"We must not permit this great invention to go
the way of the aeroplane. It began as a thing
of poetry and remains as an emblem of fear."

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

Do We Appreciate Our Program?

IT sometimes happens that a sick person gets well without having recourse to medical care. In such instances nature is able to right the physical wrongs of the human body with little or no attention given to them. The ills of a sick society, however, are never cured in this way. Left to themselves, social evils invariably tend to get worse. Once they have been discovered, the proper solution must be sought and remedies applied immediately. Delay simply means greater suffering and a solution more difficult of attainment.

We Catholics could readily be excused for an attitude of helplessness in the face of today's social problems, if no remedy were at hand. But dare any one so much as imply that we are left without guidance in this modern confusion? We must admit that our Holy Father and the Bishops have been most faithful in pointing the way. The tragedy lies in the failure of people generally to heed the warnings and teachings of our spiritual leaders. In other words, the great need of our time is a concrete and practical program of social action, based on the official teachings and pronouncements of the Church. These teachings, in themselves unchangeable, must be applied to the changing circumstances of time and place. It is precisely this application makes a program so necessary, nay indispensable.

That we are not alone in our insistence on the necessity of a practical program of social action is shown by the annual report of the Working Committee of the Catholic Bishops Conference of India, contained in the March 19 issue of *The Examiner* of Bombay. Under the caption of "Catholic Social Action" are listed six resolutions which among other things provide for the following: the study by priests, religious and laity of the Christian social teachings as contained in the Papal Encyclicals; the dissemination of Christian ideas through leaflets and pamphlets; the establishment of credit societies, banks (credit unions), sale societies, marketing (co-operatives), grain banks and cottage industries; the dissemination through pamphlets, sermons and lecture of Catholic principles on strikes and lock-outs; the formation of associations to safeguard and foster the spiritual welfare of Catholics in the Trade Un-

ions; the promotion of rural uplift (rural life) by clergy and laity.

These resolutions of the Bishops of India constitute a program in which Catholic social principles are applied to the various ills that beset society in that country. The striking similarity between this program and that advanced by the Central Verein through the Central Bureau is at once apparent. In fact, the programs are identical, allowance being made for the several problems proper to each country. If the program of the CV were in need of sanction or endorsement, the action of the Bishops of India would certainly serve such a purpose in an eminent way.

Yet our affiliated societies seem to think otherwise relative to the value of the CV program. Despite the fact that at regular periods round letters are sent out from the Central Bureau calling attention to some phase or part of our program, we seriously doubt whether many of our societies even know that we have a program. Offers to mail free of cost leaflets on important topics of the day often meet with response from as few as four per cent of our societies. The Central Verein has taken a stand on each and every question of the times. It has valuable information for our people on all these questions. It is the mission of our societies to bring this information to their members.

There is a strange mentality today which judges the value of things by their size. Nothing is worth much unless it has bigness. Perhaps it is this modern mentality which explains the indifference of so many people to a program of social reconstruction such as ours. There are no astronomical figures to catch the eye; there is no loud shouting; drum-beating is conspicuously absent. A movement without all such buncombe seems not to be able to appeal to the modern popular mind. We wonder if our Lord's simile of the leaven has lost all meaning. Leaven works slowly and quietly, yet so thoroughly. It continues its process of changing the dough until the whole mass has been leavened. This is the way Catholicism works its influence on society. This must be the pattern of any movement of Catholic social action. It is the blue print according to which the program of the Central Verein has been

conceived. There will be no mass movement to the true, the good and the noble. It were supreme folly to stand idly by, as so many seem to be doing,

waiting for such a movement to take shape. And all the while a sick society grows steadily worse.

FR. VICTOR SUREN

QUESTIONS OF THE DAY

Those Farm Subsidies

ONE thing is very clear. Congress did not know what it was passing when it passed the Aiken bill. Not one congressman in 10 knew that the 1948 Act contains authority for the Secretary of Agriculture to support prices by direct subsidies to farmers, or in almost any other way he chooses. Not one congressman in 20 knew that the 1948 Act afforded effective price supports only to farmers who would accept complete government dictation. The main difference between the Brannan plan and the Aiken bill is that the Brannan plan spells out these powers definitely, where the Aiken bill provides them through general language.

The most important thing the Brannan program will definitely do is to focus attention on Federal control over agriculture. There is no way to make price supports work without government control of some sort. The higher the price supports, the greater the government control.

The introduction of Brannan's program may and probably will stimulate some thought along these lines. Farmers, themselves, should decide how much they want in the way of price supports—and, most important, how much of their freedom to plan their own crops they are willing to surrender.

The government is presently spending one million dollars each working day to support potatoes, and this year's crop is largely still unplanted. It is believed that price support operations will begin on pork within a month, and that the cost will reach \$75 million. Milk will be expensive to support under a newly announced support program. Wheat props will run into fabulous amounts this year.

Brannan has made two shrewd moves in pushing his program. He released a statement on the wasteful 1948 potato operations, in which he offered figures showing price support costs per participating farm amounted to \$6,157. 1,854 New York State potato growers sold potatoes to the government, and payments to each of them averaged \$13,169. 34 Rhode Island growers averaged \$23,206; 170 in Massachusetts \$12,229; 4,503 in

Maine \$9,825; 61 in Vermont \$7,689; 32 in New Hampshire \$7,719; 930 in New Jersey \$13,405; and in Pennsylvania 596 farmers averaged \$5,931.

Brannan makes the point that taking potatoes off the market for these growers raises the market for non-complying growers. Thus he is actually supporting prices for everybody. He says that direct subsidies would be infinitely cheaper to the Treasury, and would raise potato consumption by allowing market prices to fall.

There is no question that the whole question of price supports should be opened for re-examination.

Washington Outlook
Rural New Yorker

The False Trust in Socialization

ON the eve of May Day ten years ago, while Franklin Delano Roosevelt was implementing the principles of his New Deal, the country at large was submerged in a dream of isolationism. Ten years later, on the eve of May 1, 1949, the United States of America reached the status of the most powerful nation in the world. Isolationism disappeared almost entirely, but our country, even though cognizant of the role she plays in the world, is not yet fully aware of her obligations under the entirely changed circumstances. President Truman proclaimed his Fair Deal after his victorious campaign for the occupancy of the White House; now he is facing an inter-party majority in Congress which is relentlessly trying to prevent the implementation of his program. The lack of a genuine Third Party of the working population of America, designed to bridle the reactionary efforts, greatly influences the course of American politics.

Ten years ago Britain was ruled by Chamberlain and Churchill. Nobody dreamed at that time that the oldest capitalist citadel may turn Socialist in our days. Now, after the Second World War, the British Labor Government, empowered to do so by the British people, is realizing step by step our vision of democratic Socialism, of a new way of life based upon democracy and

liberty, respect for human rights, and a planned economy for the people's sake. On the eve of May 1, 1949, London remains the Mecca for the Socialist camp, which rejects bitterly the totalitarian travesty of Socialism made in Moscow and is devoted to the lofty ideals of democracy, liberty, and human dignity.

The path toward Socialism taken by the British people is the one which will eventually lead the entire world, the United States included, toward a happy and peaceful life.

*The Jewish Labor Bund Bulletin*¹⁾
New York

Debatable Proposition

DEMOCRACY, to survive in political institutions, must operate in economic ones, and just a little democracy is not enough!

Frankly, I believe in "open book" negotiations! And the development of partnership in production plans—plans which give the worker a vested interest in our society. My hope lies in democracy and I believe Thomas Jefferson was right when he said a dispossessed city proletariat is a threat to democracy.

My reasons for such affirmations are simple. I know what workers are thinking, know they will never again accept the business cycle as an act of God. I am convinced that we can plan and organize for peace-time production quite as effectively as we can plan for war. As a Christian minister, I have never accepted the "Marxist interpretation of history"—I have never believed men were unselfish and virtuous because they were poor, or selfish and evil because they were

wealthy—but certain I am that no elite can ever be quite free from the temptations of corruption through power.

And this leads me to assert my further conviction that Capitalism cannot survive if monopoly continues to increase and more and more people become slaves to machines and wages. Men must have a share in the world they are called upon to cherish and protect. It is because of my firm belief in this fact, that I am convinced we must examine the nature of ownership, the relation of profits to wages, and the interest of the community in over-all economic problems. Practically, this means more decentralization of ownership, more cooperative plans for profit-sharing—in a word, voluntary, not state socialization . . .

Government in America will no longer be democratic when it becomes the tool or the ally of any pressure group. *The interest of all must always govern.*

It therefore behooves us to think as we have never before thought in our lives, and to apply our thinking to the democratization of our economy, the broadening of decision to the everyday activities of men, and the inclusion of all workers into the ranks of owners.

Scientific friends of mine tell me that labor negotiations are stabilized when those who negotiate have common backgrounds and interest, when they belong, for example, to the same church, lodge and community organization. (This may account for the stability of clothing workers). Such relationships lead to feelings of mutual trust and confidence.

KERMIT EBY
*Partners*¹⁾

Because the younger generation of Americans no longer knows its Longfellow as well as did their grandfathers and grandmothers, little is said today about the Acadians and their sad fate. However, readers interested in the Credit Union Movement will be pleased to learn that the Acadians of New Brunswick have proven themselves efficient credit unionists. We learn from the *Revue Desjardins*, published at Levis by the Federation of Peoples Banks of Quebec, that at the end of last year there were no less than 86 Credit Unions with 30,041 members, and capital

of \$3,238,509.29 in the Canadian Province referred to.

The movement for the organization of credit unions in New Brunswick was inaugurated in December 1936; the first Credit Union was founded at Petit Rocher. Most of the members of the Acadians Credit Unions are fishermen, farmers, or working men. The organizations are said to be quite active, and this would appear to be true, because their number has increased from sixty in 1941 to eighty-six in 1948. Even more astonishing is the growth from 9,096 to 30,041 members, while the assets grew in seven years from \$175,818.97 to the sum mentioned above.

¹⁾ Jan.-Feb., 1949, p. 25. The writer is Associate Prof. of the Social Sciences, Univ. of Chicago.

¹⁾ Vol. II, No. 15. Publ. by the World Coordinating Committee of Bundist and Affil. Jewish Social Organizations.

Technical Revolution

Machines in the Service of Agriculture

AMONG the many annual reports which emanate from the various Departments and Bureaus of the Federal Government there are quite a number deserve the attention of students of political, economic and social affairs. Considering the fundamental nature of agriculture, the Report of the Secretary of Agriculture is of particular importance.

One of the outstanding rural phenomena of our days is the rapid growth of mechanization of the farm. According to the Report for the last fiscal year of the Department of Agriculture, this development is going forward more rapidly at present than in any other period of our history. According to this source of information the development of tractors and of labor-saving equipment adaptable for use on the smaller farms is especially significant. A generation from now there may be at least five million field tractors, plus several hundred thousand garden tractors on farms. This compares with a total of a little more than three million tractors of all kinds on farms at present. During the same period the number of horses and mules will be reduced from their present level of nine million to less than four million.

The Report further states that increased mechanization was directly responsible for more than ten percent of the increase in the volume of the farm output during the last decade. It is estimated that the increase in mechanization during the war accounted for thirty percent of the rise in production per manhour of farm labor. Increased yields of crops about equalled mechanization as a labor saver per unit of production during this period. Tractors and other motor vehicles rapidly displaced farm horses and mules. As a result, about 15 million acres of cropland were released from the production of feed for work animals to the production of products for human use. In addition, increased mechanization contributed to a rise in crop yields, in part because it facilitated greater timeliness in crop operation.

Farmers in the United States are now using twice as many tractors as they did in 1940. There has been an increase of 80 percent in the number of trucks on farms, of about 20 percent in automobiles, of about 150 percent in grain combines, of more than 100 percent in mechanical corn pickers, and of more than 150 percent in milking machines. During this same period the number

of horses and mules on farms has been reduced by more than one-third. The total volume of all farm power, machinery, and equipment (including horses and mules) has increased by about 40 percent.

As noteworthy the Report points to the increased use of beet harvesters, pick-up one-man hay balers, forage-field choppers, manure loaders, self-propelled combines, corn pickers, and cotton pickers which has gone hand in hand with improvements in these machines and in tractors.

What effects this continuing mechanization of the farm will produce should be evident to serious minded people. Under the caption "Machinery and Larger Farms" the Report states: "The increased use of tractor power has accompanied the trend toward larger farm units. For example, in an investigation reported by the South Carolina Experiment Station only eleven of the thirty-nine small farms studied had in 1946 dispensed with the use of mules; others, however, were convinced that they could farm more efficiently without them. On the farms using both mule and tractor power, mulepower costs per hour were higher because of the relatively small amount of work done.

Agriculture is, moreover, in a state of rapid transition to machine techniques. The Oklahoma Experiment Station, in a study of farm mechanization based on agricultural census data to determine its effect upon the organization and demand for farm labor demonstrated that farm mechanization in this State from 1920 to 1945 has been associated with a decrease in the total farm population, especially among low-income families, a reduction in farm individuals under 25 years of age, a decrease in birth rates, a reduction in demand for hired labor and a decrease in the amounts of off-farm work and part-time farming, but without selectivity in the reduction of farm operators by races. Although a high proportion of owner-operated farms still exists, there have been slight increases in the proportion of non-resident operators, comparatively slow decreases in farm tenancy, and restricted changes in types of tenancy, but no important change in the age composition of farm operators. Other trends include increases in acreage per farm, in the proportion of farms with 500 or more acres and with level topography, a high ratio of cropland to total farm land, a shift to crops adapted to tractor farming, and an increase in livestock other than horses and mules. Increases in gross and net incomes, in the commercialization of farms, and in the capital investment per farm and

a high level of living among farm operators' families were also revealed by this study."

Let us add that the total value of tractors, trucks and automobiles, and other machinery owned by farmers of our country was about seven billion on January 1, 1947. The value of their investment in machinery may now be as high as eight billions, says the Report.

In this connection let us remark briefly that population research has shown what the Report speaks of as "some thought-provoking results dur-

ing recent years." For example, the farm population declined from 30 million to 25 million during the war, but rose again to 27½ million people. Then during the third year after the war there were indications that farm population was resuming the long-time downward trend. All told there are 27½ million people living on farms in our country. It is on them the nation depends upon for food and fibre. Moreover, the people in other countries too must be supplied by us with some farm products.

Centralization or Local Control

Will Farmers "Pay too much for their Whistle?"

RECENTLY GMA addressed to a number of noted leaders in agricultural thought this query: "What questions relating to our national and international affairs are of the highest immediate importance to young farmers and to the food industry?"

Federal control of agriculture in one or more of its aspects was named as of greatest importance by 75% of those replying.

"The way the question was phrased by these leaders implied a fear of ultimate results being bad for farmers," said Paul S. Willis, President, Grocery Manufacturers of America. "They indicated that farmers would have to surrender too much individual freedom in farming as the price of government aid in the form of price supports."

A director of Extension Service of the Southeast put his question this way: "Will so-called rigid support of prices of farm products at 90% parity endanger economic and political freedom of American farmers?"

From New England, a Land-Grant College dean includes this among his list of most important questions before young farmers:

"What sort of price support program should be developed for the long run welfare of farmers as well as for the whole country? This would involve 90% of parity; or flexible parity; production control; surplus control; and other considerations."

A Midwest farm paper editor who has studied United States and world agriculture for a third of a century as an editor, puts the question to young farmers thus bluntly: "Would you be willing to submit to rigid permanent government controls of your acreage and kind of crops for the sake of high government support prices?"

Even shorter is a New York state radio farm director. He says that young farmers should ask themselves this: "Where is agriculture heading? Federal control? Or back eventually to individual enterprise?"

A noted farm economist in the big wheat and dairy section of the Northwest asks the same thing this way: "What will be the longer-run consequences if a program of permanent price supports to hold farm prices above market levels is adopted?"

"Most of these questions are from men of some maturity," says Paul S. Willis. "One farm economist, whose work is national in scope, has stated: Our young people have lived in a controlled agricultural economy, and I wonder if this would not have an affect on their attitude toward a governed agricultural policy." Perhaps the younger generation of farmers have a viewpoint which differs from that of older farmers and students of farming. Our correspondence shows that many mature informed leaders in agricultural thought fear that if freedom in farming is bartered for permanent, rigid government controls which must accompany high parity support prices, farmers will have paid too much for their whistle."

No matter how far we may have travelled from the rugged individualism of the 1880's, says the *Catholic World's* Editor, there is still something very unsafe and very unsavory about Socialism. It is highly dangerous to presume that the Amer-

ican people cannot act as responsible persons and to force them to put their money into a gigantic financial pool to be administered by bureaucrats in Washington.

SOCIAL REVIEW

Catholic Social Action

CARDINAL Gerlier, Archbishop of Lyons, recently opened France's third leprosarium on the outskirts of this city. The first patient at the new leper clinic, called the Clinic of the Holy Savior, is a priest from the African missions.

The Clinic is under the care of the Franciscan Sisters.

WHAT is said to be the first Guild for dentists was inaugurated recently in Bombay on the feast of St. Appolonia. The chief event of the day was the Mass of Thanksgiving celebrated in the Pro-Cathedral.

Thirty-five members of the dental profession including students of the Nair Dental College and the Sir Ebrahim Currimbhoy Dental College were present. Incidentally, two practitioners came all the way from Poona for the inauguration.

IN the course of the summer three Rural Life Institutes for seminarians will be held. One, for the Middle West, at Spring Bank near Milwaukee, from the 14th to the 20th of August; the second Institute of the series will be conducted at Camp Holy Cross, Burlington, Vermont, from August 28th to September 3rd, while the third is listed to be held at Lafayette, Louisiana, at an as yet undetermined time.

Two other Institutes will be held some time this year, one at Washington, D. C., and the other at Des Moines. The latter of the two is to occupy ten days.

WHILE in London recently, Mr. P. M. Jegers, Deputy Mayor of Antwerp, stated that the Catholic Trade Unions of Belgium had now attained the highest number of members yet reached. When they had increased to 500,000, Mr. Jegers said, they asked the Socialists for a committee of inquiry to determine the relative merits of the two unions. The Socialists refused, but agreed that the Catholic unions should have equality of representation on all boards.

Mr. P. M. Jegers is President of the Christian Workers' Movement of his country.

AN organization of unusual character has been established in Montreal and is known as the Canadian Railways Employees' Rosary Society. It has for its object the assembling of all members twice a year to recite the Rosary as one big family circle. The special intentions of the members

are to pray for world peace and the conversion of Russia from Communism.

When the Montreal society will have been completely organized it is planned to establish similar societies in other railway centres throughout Canada. Already approximately 1,500 men and women have registered and the promoters anticipate that this number will be greatly enlarged prior to the first public demonstration which was set for Sunday, May 15.

Danger of Statism

CONTEMPLATED legislation, intended to extend Federal influence into the field of child welfare, has been characterized by Archbishop Richard Cushing as "an important and a dangerous step towards the 'slave state' we deplore so much abroad and fear so much at home." Moreover, the Archbishop of Boston warned against "undue concentration in the State's hands of control over educational, charitable and other social services to the community." Progress in this direction promoted secularism, brought on decline in individual responsibility and skyrocketed Federal and State budgets with consequent taxes "almost beyond the possibility of calculation."

Archbishop Cushing cautioned: "Unless you are very vigilant about the keys of your house these days you are going to wake up some morning and discover that some very strange tenants have moved in to use your silver, open your mail and bring up your children for you."

Mass-Expulsion

UNJUST as was the revocation of the Edict of Nantes by an autocratic ruler, the number of people affected were a mere handful in comparison to the millions of refugees and exiles for which the present generation of men, professing humanitarian and democratic principles, is responsible. Terrible accounts of the plight of Arab refugees from Israel continue to come from eye-witnesses like Alexander Clifford of the *Daily Mail*, of London. The issue was raised by the Archbishop of York in the House of Lords; he stated that the total number of refugees living in appalling conditions approached 800,000 and he received general support in the House for his appeal that Israel and the adjacent Arab States should cooperate with the United Nations in seeking a long-term settlement.

On behalf of the Government, Lord Henderson listed the substantial sums raised for immediate relief by

member States of the United Nations and by private persons, including leading members of the Jewish community. But the main question, as the Archbishop said, is where the unhappy victims of the war in Palestine are to find homes and work.

International Co-operation

EIGHT young Dutch farmers will spend part of the summer on Pennsylvania farms. They are among 33 from the Netherlands who will live and work with American farm families to study modern farm mechanization and improved farm practices.

Their visit is a project worked out by ECA (Economic Cooperation Administration) and the Netherlands Government. All arrived early in May and will stay until November 1.

LUNCHING what they refer to as their own Little Marshall Plan, Ag. students at Penn State College are engaging in foreign aid. The Poultry Club on the campus has sent 3,000 baby chicks to Mexico.

The Dendrological Society is exchanging forest tree seeds with students in Germany, while the Horticulture Club is planning to send vegetable seeds to students in Hohenheim, Germany, oldest agricultural school in the world.

Scholarships

GENERALLY speaking, few South or Central Americans pursue higher studies in Catholic institutions of learning here in the United States. It has now been announced that three-year-scholarships will go to five graduates of Puerto Rican high schools, the University of Rochester has informed the Insular Commissioner of Instruction last month. It is all part of a Bausch Lomb (optical) Company scheme to give college opportunities to American high school students who excell in mathematics and science.

Both boys and girls are eligible. Over the three year period they will get \$1500. They will be required to specialize in one or more of the sciences.

I. Q. Tests Criticised

SPEAKING before the Regional Conference of the American Association of School Administrators held in St. Louis, Dr. Allison Davis, Professor of Education at the University of Chicago, said that millions of children in the lower income groups were unfairly stigmatized and stamped as "inferior". The speaker declared the tests, which

caused these children to lose interest in their work and fall behind, were limited to problems met in schools only, and did not test native ability or intelligence of pupils. He added that what these tests really were doing was measuring the cultural opportunities and environment of pupils.

Prof. Davis, a Negro, told of a different set of tests which a group at Chicago University has developed based on familiar situations for all children. In those he said, the high and low income groups averaged about the same.

Tightening Control By Legislation

SENATOR O'Mahoney, of Wyoming, in S. 10 would require corporations, trade associations and labor organizations, whose activities have an interstate commerce character, to obtain federal certificates of statutory compliance. He has made this proposal previously.

In S. 11, Senator O'Mahoney proposes that domestic companies operating abroad disclose to the Federal Government information as to the trade and commerce in which they are engaged in foreign countries.

The proposal in the Eightieth Congress of legislation to prohibit the purchase of stock and assets of one company from another, where the effect would be to lessen competition, has again been brought forward in S. 56 and H. R. 120.

Clash of Interests

THERE exists a divergence of opinion regarding the use of forests and pastures, located in certain western states, between the owners of sheep herds and the Federal Forest Service. The Eighty-fourth Convention of the Natl. Woolgrowers Association, which met in San Antonio, Texas, early in February, has expressed the following views on the subject:

"We recommended that a joint committee of the Natl. Wool Growers Association and the American National Live Stock Association be named to protect the interests of the users of all public lands for grazing purposes, to function until definite action has been taken by the Congress in connection with the provisions of legislation introduced by Congressman Hope and recommendations of the Hoover Commission. The chief aim of this committee should be, insofar as possible, to see that laws as enacted by Congress recognize grazing as one of the essential uses of public lands, and that the rights to graze be governed by statute and not by opinions of Federal administrative officials."

In another place it is said: "While we as sheepmen realize we are working for ourselves, we recognize our

deep responsibility to the Nation in providing food and clothing. We believe our responsibility can best be discharged by utilizing to the fullest practicable extent available forage growing on the forests. Only through grazing can millions of acres of grass be converted to human food and clothing.

"No new frontiers are available for use and the only practical way to increase food and fiber production is from the full use of what we now have without in any way damaging the ability of the land to produce abundantly year after year."

The fact of the matter is, however, that the charge of abuse of the grazing privilege by over-stocking ranges has frequently been brought against cattle—and sheepmen.

Anti-Discrimination

IN the course of the last fiscal year, which ended June 30, 1948, the National Labor Relations Board awarded \$431,110 in compensatory wages to 1,210 employees laid off or discharged for union activities during those twelve months. Of the back pay reimbursements, awards totaling \$401,370 were made in cases filed under the Wagner Act. Awards totaling \$29,740 were made in cases filed under the Labor Management Relations Act. A total of 1,170 employees who had been discriminatorily discharged were reinstated in their jobs and 50 others were placed on preferential hiring lists during the year.

This compares with \$1,105,000 awarded to 2,656 employees during the 1947 fiscal year, the last full year under the Wagner Act. In that year, 4,114 employees were ordered reinstated to remedy discrimination. The most common charge against employers was discrimination in hire or discharge of employees because of union affiliation.

Soil Conservation

REPORTS from the former Dust Bowl of the Middle West are to the effect that the tree shelter belts planted in that section during the Thirties have proved a great boon, not only from the standpoint of preventing wind erosion of the soil, but in ways that were not foreseen when the experiment was tried. According to Congressman Karl Stefan, of Nebraska, the shelter belts saved thousands of cattle during the severe weather of the past winter.

"During the blizzards, says Stefan, "the belts enabled farmers to get to their livestock, and in many cases the trees kept the snow off the roads. Also the timber stands provided refuges for deer, pheasants and other game which have flourished in the Prairie State as a result of this forestation program."

Farm Loans

ABOUT 41 per cent of the \$81 million loaned by the Farmers' Home Administration, U. S. Department of Agriculture, during the last fiscal year went to returned servicemen to buy or equip farms, it is pointed out in the agency's Annual Report. Veterans who were establishing themselves in agriculture made up about a quarter of the 320,000 farmers participating in the program.

Supervised credit has proved well suited to the needs of many young veterans and their wives whose financial assets and farm management experience are limited but who desire to become successful operators of family-type farms, the report states. Veterans receive preference for all loans. Special loans were made to 141 disabled veterans who bought farms suited to their abilities.

The Annual Report pointed out that many farmers are still earning low incomes. Despite the relatively high prices and good yields of recent years the average gross income from half the nation's farms in less than \$1,000 a year.

Aviators in the Service of Agriculture

HELICOPTERS are used extensively in efforts to control insect pests on American farms. During the year 1947 these flying machines were sent into every potato crop.

On American farms extensive dusting and spraying of insect pests is being carried on. During the year 1947 helicopters were sent into every type of field and orchard with excellent results. During May of that year the first duster was delivered to the Cranberry Association. Because this fruit grows in marshy ground, before the arrival of the helicopter, it was very hard to take care of insect pests.

Since that first delivery helicopters have covered thousands of acres of field crops from Maine to Oregon, New York to California. Recently one helicopter concern received a blanket license from the Civil Aeronautics Administration for the dusting of crops with sulphur. This has always been regarded as a dangerous operation, forbidden to all but individual aircraft which had to meet rigid safety requirements. With the slower-going whirligig, the job has become more efficient and less hazardous. This project is going to help farmers, such as has been already accomplished in the Southern States where sulphur has been largely used in the past fighting insect pests and plant diseases of the citrus, cotton, and the more recent but highly important peanut crops. For this work, the helicopter can cover large or small areas, can turn easily at the end of a small field, impossible with the fixed-wing craft, can hover for any desired time over one spot, and come down practically anywhere.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED A Contribution to the Study of Prejudice and Intolerance

By
FR. THEO. PLASSMEYER, O.F.M.

III.

Clouds overhead

THE excitement caused by the European war in the United States, in general, naturally stirred more particularly the different racial groups who hailed from the different countries now at war. President Wilson was quick to sense the danger for our country in the divergent sympathies thus aroused, and on the 20th of August, 1914, issued his famous appeal for neutrality, pleading for "impartiality in thought as well as in action." "His words were received with universal applaud by the German-Americans, of the United States." However, "the President's stand against the arms embargo and in the sinking of the Lusitania, his change of policy in the loans question and his leniency in dealing with the British when their navy intercepted American mail, are but a few of the instances of his partiality towards the Allies."⁴⁾ In consequence friction arose between the President and the German-American, especially the National German-American Alliance, and this animosity was intensified throughout 1915 and 1916. In this feud were aligned with the President not only the pundits of high finance and the captains of industry, such as J. P. Morgan and Charles M. Schwab, but also such forces as ex-President Theodore Roosevelt, Charles W. Eliot of Harvard, Elihu Root, influential papers of the type of the *New York World*, state⁵⁾ universities and other powerful agencies. In the beginning of 1916 the Anti-German agitation was dragged into the House of Representatives by Congressman Gardner of Massachusetts. Mr. Gardner had accused all German-Americans, about 22,000,000 of them, of disloyalty to their adopted country. On January 11, 1916, our Congressman M. D. Foster of the 23rd district of Illinois eloquently refuted the charges of Mr. Gardner and vindicated the loyalty of the German-Americans from their record in our national history. In his conclusion Mr. Foster expressed the hope that such an attack would never again

be made and that our American Congress would never countenance such statements.⁶⁾ However the hopes of Congressman Foster proved idle. The country was deluged with propaganda and he might as well have attempted to stem the tide of the ocean.

This feud between the President and the National Alliance came to a climax during the presidential campaign in 1916 in the famous "hyphen" question. "This uninspiring piece of grammatical terminology assumed for a time a remarkable political significance." It was used to throw the suspicion of disloyalty upon "hyphenated" Americans. The President was so "annoyed" by this agitation that he insisted upon a "definite and unequivocal repudiation" of the "hyphen" vote. This "master stroke of the campaign" was radical. It could have implied also the British-Americans, but everybody knew that the German-Americans, especially the National Alliance, with its alleged membership of 2,500,000, were meant. To reconcile a large number of German-Americans, whose loyalty had never been doubted, an attempt was made to differentiate between the latter and the National Alliance. But President Wilson remained adamant.⁷⁾ This left every citizen with a German name, even those whose ancestors fought in the war of Independence and in the Civil War, under a threatening cloud and open to a suspicion of disloyalty. The people of Teutopolis shared this ominous situation, though they were American citizens of German descent now in their third and fourth generation.

Watchful Waiting

During his first term President Wilson was generally supposed to have pursued a policy of "Watchful Waiting;" and that at least with some semblance of truth, since he not only wrote notes of protest to Germany, but expressed annoyance at the British when they violated our rights on the high seas. Still some claim that the President's attitude was brought about, not so much by his personal conviction as by the hesitancy of Wall Street during the first years of the war to decide to which side to throw its influence.

To which side most of our influential periodicals inclined, need hardly be mentioned. Mr. John Swinton, himself the editor of a large New York paper, passed judgment upon the American

⁴⁾ Child, Clifton J. *German Americans in Politics*, Chapter IV.

⁵⁾ *Ibid.*, Chapter V.

⁶⁾ *Congressional Record*, January 11, 1916, p. 922.

⁷⁾ Child, Clifton J. *German Americans in Politics*, Chapter V.

journalists during an annual dinner of the New York Press Association. The following is part of his crushing indictment: "There is no such a thing as an independent Press in America. You know this, and I know it."—"The man who would be so foolish as to write his own opinion would soon be on the street in search for another job. It is the duty of a New York journalist to lie, to distort, to revile, to toady at the feet of Mammon, and to sell his country and his race. We are the tools in the hands of the rich behind the scenes. We are marionettes. These men pull the string, and we dance. Our time, our talents, our lives, our capacities are all the property of these men; we are intellectual prostitutes.⁸⁾

The British appreciated the service rendered them by our newspapers. Soon after the war the London Chronicle had this to say about them: "What England owes to the American papers, is beyond calculation. The editors of their best papers were fearless and clever champions of the Allied cause. It was these editors that made the German beast a reality for the American people."

How this propaganda swayed the English reading public, is well known; and how it gradually confused Congress. I was well acquainted with our Congressman, the Hon. H. D. Foster, ever since he had been introduced in Effingham County by Mr. Bryan; he always appeared to have the courage of his convictions. Mr. Foster liked Teutopolis and made a number of contributions to our young men's library in the line of maps, books, Congressional Record, etc. In return, he requested me to "keep him informed of the sentiments of the large number of his German-American constituents of Effingham County." I did. And when at one time he seemed to be losing the confidence of his people—it was when some resolution was discussed before the House to warn Americans against travelling on belligerent ships—I informed him of this fact. He answered under date of March 3, 1916 (Diary, Vol. 1, p. 168):

"Rev. Theodosius Plassmeyer, O.F.M.,

Teutopolis, Illinois.

Dear Rev. Plassmeyer,

I am in receipt of your letter and beg to thank you very much for your kindness in writing to me.

I am trying as conscientiously and as best I can to act in such a way as I think will be for the best interest of the people of this country in these matters of international complications and to act in a non-partisan way. I assure you, I want to do

8) Stoddard, John L. *Rebuilding a Lost Faith*, p. 28.

everything I can to keep our country from being involved in a war.

Again thanking you for your kindness in writing to me, I am

Yours very truly,
M. D. FOSTER."

That the suspicion of the people was not without reason, is evident from the fact that, when it came to a showdown, Mr. Foster cast his vote in favor of the war. Later Mr. Foster tried to vindicate his action; but when he ran again at the next Congressional election, the people of Effingham County defeated him.

"He kept us out of War"

Throughout these agitations Wilson succeeded in maintaining a specious neutrality. He was re-nominated in 1916. The campaign was a heated one. His Republican opponent, Charles E. Hughes, conducted himself with exceptional dignity, and the race was close. But with the slogan: "He kept us out of war" Wilson defeated Hughes by twelve electoral votes in this sensational campaign, not decided until the rural California votes were counted. Wilson re-elected, we all sensed that we had arrived at a pivotal date in the history of our country.

Chapter IV

The Storm Breaks

Soon after the re-election of Woodrow Wilson the handwriting on the wall became clear. It meant war. We were to be engulfed in the maelstrom of the European upheaval. "We struggled to remain neutral while we cried 'prepare' and held parades in which we saw tens of thousands march for hours in the cities to convince President Wilson and Congress that we should be ready to defend ourselves.—Germany became desperate. Tightly blockaded by Britain, she unleashed again her one effective weapon, the submarine. She virtually ordered America off the seas, or else.—And unable to stand it any longer, Congress, 'to make the world safe for democracy', declared war against Germany on April 6th, 1917"⁹⁾ As a matter of fact, it was in the early hours of April 7, which happened to be Good Friday.

Events Commence to Move Fast

"Immediately after the declaration of war, propaganda went on a mass-production basis. Its

9) Frank Sinclair, *Milwaukee Journal*, Oct. 8, 1939.

fountainhead was the euphoniously called Committee for Public Information (C.P.I.) under the direction of George Creel. He was a young advertising man and proved himself a pastmaster at the task. He organized newspapers, movies, libraries, advertisers, manufacturers, chambers of commerce, labor unions, Y. M. C. A. units and thousands of other social bodies into a huge campaign to sell the war. He himself was the dynamo of his organizations. The press spewed venom at everything German. With the President publicly questioning the loyalty of some German-Americans, it was not difficult for these professional propagandists to make people accept their insinuations.¹⁰⁾ The success was enormous. The entire nation joined with a will in Creel's crusade. The effect of all this on the national mentality seems today incredible to those who did not live through it. We in Teutopolis lived through it as Americans of German descent. The air was as full of rumors about Teutopolis as it is full of gossamer during our Indian summer.

A. D. McCallen

However, the first damaging shaft was hurled against us by Mr. A. D. McCallen, editor of the *Newton Democrat*, a town no farther from Teutopolis than some twenty miles. Mr. McCallen evidently was prepared for the occasion, for already under date of April 12, the following article appeared in his journal, hurling at Teutopolis an indictment together with some wholesome magisterial advice:

"Loyalty of Teutopolis"

Teutopolis is the most German municipality in Illinois. Situated on the Vandalia R. R., three miles east of Effingham, in Effingham County, with a population of 600, it has persisted since its foundation in the early '50s' by a colony of Germans from Cincinnati in remaining a distinctly German settlement. Nobody but Germans own property there, and the American who has moved there to reside has soon tired of the monotony of wooden shoes and Low Dutch and moved out. There is a large Catholic church, a monastery, a Catholic theological school, and a Catholic paper, the "Franciscan Herald", a monthly publication edited and published in German by the Franciscan Fathers of the Sacred Heart Province.

The town is the only saloon town, except Dieterich, in Effingham County. It has a big flour mill, a creamery and plenty of good stores. It also enjoys a good reputation for the style and

quality of wooden shoes and the peculiar twang of the sauerkraut manufactured there.

In most respects Teutopolis is a veritable 'Little Germany', but it has always been a peaceable, law abiding, and industrious community, with the exceptions common to Protestant American municipalities.

Now, however, since the declaration of a state of war between the United States and Germany, it is said a few of these good people have taken the declaration to mean a state of war between the United States and Teutopolis,—not from anything said, is the inference drawn, but from what they refuse to do.

Up to the present time a United States flag has not been seen in Teutopolis, so the report goes, and there are rumors that none will be permitted to be unfurled there.

Hearing these rumors and viewing the matter from a distance of some twenty miles, which may be said to lend impartiality and frankness to the view, we would say to the citizens of Teutopolis:

We are not willing to believe there is any lack of loyalty on the part of a citizenship planted in the most favored spot of the great state of Illinois, under the flag of a country which has guaranteed equality of political and religious freedom and made it possible for undisturbed political and religious autonomy, and the prosperity of business for nearly three quarters of a century, but,—the way to prove to us and the world that our estimate is correct, is to run up a United States flag and keep it there, on every public and private building in your city. Show that your colors are the colors of the red, white, and blue under which you live, or—be subject to doubts as to your loyalty.

This article descended upon Teutopolis like a bolt from a clear sky. The people were perfectly willing to put up with the pesky, prankish pelting of a Mrs. Kepley in times of peace. But to be ambushed now, after war had been declared and everything German was anathema, by a man who claimed to be the editor of a respectable paper, with a volley of insinuations, distortions and barefaced untruths, calling into doubt our loyalty, and then cowardly screen himself against downright libel by "it is said," "there are rumors," and "we are not willing to believe," winding up with the threat "or else"—all this was more than the people of Teutopolis could stand. Every man and woman of the community resented this uncalled-for attack. So did the people of Newton.

(To be continued)

¹⁰⁾ "Pathfinder," Oct. 7, 1939.

Book Reviews and Notes

Received for Review

Buckley, Joseph, S.M.: *Man's Last End*, Herder Book Co., St. Louis, Mo. \$3.50.

Ancient Christian Writers, Arnobius of Sicca, *The Case Against the Pagans*, Translated by Geo. E. McCracken, Ph.D., F.A.A.R., Newman Press, Westminster, Maryland, 1949.

Sisters of Saint Dominic, *Liturgical Meditations*, Vols. I-II, Herder Book Co., St. Louis, Mo., 1949, \$10.00.

Phillip, Quentin Morrow: *Men, Mutts and Mulligan*, Saint Joseph Publishing Co., Chicago, Ill., \$1.25.

Grant, Dorothy Fremont: *Devil's Food*, Longmans, Green & Co., New York, 1949, \$3.00.

Ward, Leo R., *Blueprint for a Catholic University*, Herder Book Co., St. Louis, Mo., \$5.00.

Messner, J.: *Social Ethics*, translated from German Manuscript by F. F. Doherty, Herder Book Co., St. Louis, Mo., 1949, \$10.

Joos, Joseph: *Leben auf Widerruf*, Paulinus-Verlag, Trier, 1948, 6 mk.

Piver, J. C., *Sun and Mankind*, U.S.A. (A Dissertation —no date).

Action Series, No. 1 to 4. National Council of Catholic Men, Washington, D. C.

in ceremonial dances and other occasions demanding their application. Hence, ethnology is deeply indebted to Fr. Berard for his painstaking efforts to unravel the intricate problems of the Navaho language and grammar, and this people's folk ways. But while devoted to his studies, which were intended before all to promote the best interests of the people among whom he labored, their spiritual welfare was not neglected. On the occasion of his Golden Sacerdotal Jubilee, observed in the summer of last year, Jim Shirley, an old Indian Judge and life-long friend of Fr. Berard, speaking in Navaho at a banquet, said:

"The life of Fr. Berard among us Navahos is like a candle. Fifty years ago the candle was lighted; now it is nearly run out; but while the candle burned, Fr. Berard accomplished much. While it burned he took our language and rendered it in such an order that our children can now read it from a book."

This is indeed a noble accomplishment. Nevertheless almost fifty years of such laborious work as that performed by "The Little Father Who Knows" has not attracted the attention of the world. However, Archbishop Cushing of Boston and the late Fr. Thos. F. Cullen provided a Monotype machine for Fr. Berard, which he uses for setting his publications in the Navaho tongue. The machine is kept running by contributions from the Cullen Fund.

Reviews

Lortz, Joseph. *Die Reformation als religiöses Anliegen heute. Vier Vorträge im Dienste der Una Sancta*. Trier, Paulinus-Verlag.

IN this volume Dr. Lortz, a well known historian, introduces us to a new approach to the much discussed problem of the reunion of divided Christianity. Unfortunately it cannot be said that this vital cause in spite of many talks in recent times has made any considerable progress. The sincerity of those who work for the unity of the Christian world need not be doubted; on the whole good will may be presumed. A spirit of tolerance pervades the world, and religious aggressiveness except in countries dominated by communistic influences has practically vanished. The separated churches seem to long for reunion with what they in their better moments fondly call the Mother Church. A poignant nostalgia for the lost home that should shelter all Christians is unquestionably present in the hearts of many of our separated brethren. Under these circumstances the failure of the movement for reunion remains somewhat puzzling.

The proper approach to a problem is the first step to its solution. Reconciliation is a matter of the two parties concerned. They must meet. That means, that in a friendly manner they move toward each other. Along these lines run the suggestions of Dr. Lortz. The ideas of the author may be easily misunderstood as implying a doctrinal compromise and a surrender of principles but such a conception is foreign to his mind.

Master Mind in the Field of Navahoana

RELIGION and Ethnology, both, have profited greatly from the life work of Father Berard Haile, O.F.M., whom the Navaho Indians call "The Little Man Who Knows." The knowledge they admire in the Missionary was obtained by years of research into the language and the exceedingly difficult grammar of those Indians, among whom he has lived for almost half a century.

From the beginning of his protracted sojourn among the Navahos, Fr. Berard strove to master their language and discover the reasons, nature and history of their customs. As his knowledge of the Navaho tongue and folklore grew, he began to write on the subject of his studies. In 1910, there came from a press established by him his Ethnologic Dictionary of the Navaho Language. Since that time a number of other important books of a linguistic or ethnological nature have resulted from his indefatigable efforts. Outstanding among the volumes produced by him is "A Manual of Navaho Grammar", published in 1926. Great praise was accorded the four volumes by Fr. Berard on learning Navaho. Writing in the American Anthropologist, Prof. John P. Harrington said, the work was "to be welcomed with open arms as giving a good safe start in the acquaintance of a vast and difficult language, and is indeed a path-breaker in a field which is otherwise absolutely untouched..." All in all, Fr. Berard has compiled and produced in print no less than sixteen small and large publications. A few years ago his "Origin and Legend of the Navaho Enemy Way" appeared as number seventeen of the Yale University Publications in Anthropology. A little later, the Chicago University Press brought out a valuable volume on "Navaho Masks," used by these Indians when engaged

To avoid doing injustice to Dr. Lortz it is necessary to read his text attentively and to read it again and again. Given in bare outline as we are obliged to give them in the narrow space of a review, the author's proposals readily lend themselves to misconstruction but it would not be fair to judge them isolated from the explanatory context.

The Reformation is to be viewed as an unfinished historical process which failed in its purpose of freeing the Church from existing abuses. The reform was attempted in a Church common to all Christians but the undertaking went wrong and the great rift in Christianity occurred. Now here is the question: Can our times take up the unaccomplished task of the Reformation and bring it to a happier issue. This would make the Reformation an affair of the Church and at once establish between the Catholic Church and the separated churches a common interest and a common ground. There are no doubt religious values and promising tendencies in the separated churches which should be re-incorporated in Catholicism. Our separated brethren must be made to feel that what they seek and thought they could not find in the Catholic Church is realized there in a higher form. Let us mention for example personal religion, social justice, the true freedom of the children of God, Bible study, evangelical Christianity, the supremacy of conscience. Catholicism will be discovered to be more inclusive than was imagined. Differences and contrasts are never entirely opposed but always contain something common. Polemics sharpens the differences so that they become irreconcilable. Polemical controversy estranges. The danger of all controversy is that it takes on too sharp an edge and defeats its purpose. It is not a question of doctrinal positions but of attitudes. These attitudes have been encouraged by recent pronouncements of the Holy Father.

The book will be regarded by some with misgivings and suspicions; the present reviewer is convinced that such misgivings and suspicions are unfounded and that the volume is calculated to do much good. The Supreme Pontiff himself declared that without courageous daring not much can be accomplished in the work of the apostolate.

C. BRUEHL, PH.D.

ask. To the martyrs? To the average Christian? How does the Church explain these texts?

Evidently these and similar questions were asked by the faithful as early as the fourth century. In an effort to assist them in solving these practical problems St. Augustine wrote *The Lord's Sermon on the Mount*, which has been selected for the fifth volume of the Ancient Christian Writers series.

The great Doctor of Hippo wrote this work, which might have for a subtitle, "a commentary on chapters five to seven of the Gospel of St. Matthew," shortly after his ordination, in 391, probably between the years 393-396. But even at this early date St. Augustine's genius for integration manifests itself. He is able, for example, to find in the eight beatitudes a parallel to the seven gifts of the Holy Ghost and the seven petitions of the Our Father. These comparisons in turn lead to a discussion of questions such as the morality of slavery, disposal of property, recollection in prayer, and other problems affecting the daily life of the Christians.

St. Augustine's profound grasp of Scripture, moreover, will impress even the casual reader. It is an indication of the great bishop's love for the Sacred Writings and renders comprehensible his great facility in use of Scripture in his later controversial works.

Undoubtedly some of the doctrinal content does not reach the perfection attained by St. Augustine in his later years, as he admits in his *Retractationes*, written three decades later. But this does not detract from the value of the work, since it brings to light the early difficulties facing St. Augustine. Fortunately, Father Plumpe in an excellent set of notes at the end of the volume indicates the completed Augustinian synthesis.

In a comprehensive introduction Father Quasten shows that this early work, in spite of its limitations, became the foundation stone for moral theology and Christian perfection as developed by the Scholastics.

And now to return to some points mentioned in this review: to whom does the Sermon on the Mount apply? How did St. Augustine integrate the beatitudes, the gifts of the Holy Ghost, the petitions of the Our Father, the moral problems? The best way to discover the answer is to read the book—it is well worth the effort.

THEODORE LEUTERMAN, O.S.B.
Atchison, Kansas

St. Augustine. *The Lord's Sermon on the Mount* (De Sermone Domini in Monte). Translated by the Very Reverend John J. Jepson, S.S., Ph.D., With an introduction and notes by the editors. The Newman Bookshop, Westminster, Maryland, 1948. \$2.75. pp. 227. (Ancient Christian Writers, the Works of the Fathers in Translation, edited by Johannes Quasten, S.T.D., and Joseph C. Plumpe, Ph.D., No. 5.)

A Fides article on Catholicity in Japan reports that "twenty thousand copies of the translation (into Japanese) *I Promessi Sposi* were bought "in short order". How many American Catholics could name the author of this fine romance, how many have read it? On the occasion of a Mazoni anniversary in the reign of Pius XI the distinguished and learned Pope spoke of this historical novel as one of the masterpieces of Catholic literature. Nevertheless, there is no edition of this book in English available at the present time.

We have remarked ere this that we need a Library or Collection of reprints of masterpieces of Catholic literature. We have no Catholic Everyman's Library, while there are not a few fine books of former days, now out of print, Catholics should be acquainted with.

When reading chapters five to seven of St. Matthew's Gospel many undoubtedly wonder what our Lord precisely meant in his Sermon on the Mount. Must a Christian pluck out his right eye if it scandalizes him? After being struck on one cheek must he turn the other? Why go an extra two miles when forced to go only one? To whom was our Lord referring, one may well

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

THE SPIRIT BEHIND THE PROGRAM

THE program of the Ninety Fourth Annual Convention of the CV is nearing completion, at least as far as essential details are concerned. All the traditional features of our annual conventions are to be found in this year's program. The religious functions, always given primary consideration in our convention plans, will this year be augmented to the extent of a Mass for domestic and international peace assigned for Monday, and a liturgical service for the installation of officers at the conclusion of the Convention. The schedule of meetings and sessions of various types follows the pattern of other years.

A program is a very useful and even necessary adjunct to a convention for the information which it contains. That is why we give much time and thought to the preparation of the schedule of our annual meetings. But we must remember that the program at best is only the hull, the outer form of the convention. It reveals nothing of the inner spirit which is the very life of our organization. This spirit can be ascertained to an extent by reading the proceedings of a convention. But it is only by actual presence at the meetings that one is able adequately to appreciate the serious Catholic idealism which animates our organization. No program can, for instance, faithfully represent the spirit that prevails at the meetings of the resolutions committee. Here are assembled members of the clergy, on occasion even a

member of the Hierarchy, and representatives of various professions and occupations, in numbers small but in spirit fervent. All important issues concerning the welfare of the individual, the Church and society are discussed freely in the light of Catholic teaching. From these deliberations come the resolutions that have long since won consistent acclaim for their clarity and orthodoxy. A program cannot convey this intangible and thoroughly distinctive feature of the C.V. conventions.

But it is in its inability to reflect the tradition of our venerable organization that any printed schedule most of all proves its inadequacy. In the spirit of this tradition which goes back almost a century, the Central Verein pursues its program of Catholic social action quietly, humbly and perseveringly. From the opening meeting of the Committee on Social Action, which inaugurates the business of the convention, to the ceremony of installation of officers at the conclusion, our traditional spirit asserts itself in the form of a wholesome conservativeness in meeting issues. Thus our organization is often first in the field to discover a problem, faithful to its mission of social pioneering. Yet, it must be said in all truth that withal the C.V. has never deviated from traditional Catholic position. It is this genius of our organization which permeates our annual meetings and elicits the admiration of all who attend.

Convention Calendar

CATHOLIC Central Verein of America and Natl. Cath. Women's Union; National Conventions, San Francisco, California, St. Boniface Parish, August 6-10.

Catholic State League and NCWU of Texas: Golden Jubilee Convention of CSL, St. Joseph's Parish, San Antonio, July 12-14.

CV and NCWU of New York, September 3-5, Rochester.

CV and NCWU of Connecticut, Meriden.

CV and NCWU of Pennsylvania, Williamsport.

CV and NCWU of Minnesota, Faribault.

Official

Milwaukee, Wisconsin,
May 2, 1949

Mr. Albert A. Dobie,
29 Tilton Street,
New Haven, Conn.

Dear Sir:—

The Milwaukee District of the Catholic League of Wisconsin, and also therefore of the Catholic Central Verein of America, at its regular meeting, held on March 10, 1949, unanimously decided to present the following resolution to the next convention of the Catholic Central Verein, which will be held in the City of San Francisco, in August of this year.

This resolution proposes a change in the Constitution of the Catholic Central Verein of America, and is being forwarded to you, Mr. Dobie, as the General Secretary of the Verein, in accordance with the procedure prescribed.

Article I of the Constitution, Resolved that Article I of the Constitution, which now reads: "The name of this association shall be: Catholic Central Verein of America (Catholic Central Union of America)" be repealed, and that in lieu thereof the following be substituted: Article I—Name, "The name of this association shall be: "NATIONAL Catholic Men's Union."

According to the Constitution and By-Laws of the Verein, it now becomes your duty to cause the publication of the proposed change to be published in the *Social Justice Review*. To facilitate this for you, this letter is addressed to you and forwarded in duplicate.

Fraternally yours,

Milwaukee District of the Catholic League of Wisconsin and the Catholic Central Verein of America.

ELMER SEARING, Secretary

A student of theology recommended to the Bureau, has thanked us for the books sent him: "Today I received the Breviary and German-Greek Dictionary and the Introduction in to the Holy Scriptures (Latin). You will hardly be able to realize how great is my joy and gratitude particularly so because Rev. Fr. O. had written me that he had given all of his books to a seminary. Hence I had little hope left of obtaining the books I need at the present time."

Charity's Greatest Problem

WHILE it is well known that there are in a few European countries, but particularly in Germany, several hundred thousand displaced persons, there is little knowledge or realization of the results of what Pope Pius XII has called the greatest of all crimes in history. In fact, so little is known about this problem of twelve million expellees that in most cases people confound them with the displaced persons.

The Allies are not finding it an easy matter to dispose of the latter; at the same time little or nothing is done to help solve the problem of those millions that have been driven into a Germany reduced in size, covered with bombed cities and destroyed industries. No one even thinks to offer a solution for this problem, hence it remains for charity to do what lies in its power to feed and clothe these people, among whom old men and women, widows and children are particularly numerous.

A letter addressed to the Bureau by Most Rev. A. J. Muench, Bishop of Fargo, Apostolic Visitator in Germany, refers to this question in the following statement:

"Continued help will have to be extended to those areas in Germany that are over-crowded with expellees. I trust that American generosity will continue to help with an open hand in these critical areas of need."

To the assurance that the request for aid, addressed to the Bureau by an exile, the father of a family, was more than warranted by the poverty of the petitioner, a priest of the Diocese of Mainz adds the following bit of startling information:

"My exiles, over 10,000 of them from the Sudetenland, are scattered over 71 parishes. All the native inhabitants are Protestants; there are too few priests and no means of communication, no assistance of a material kind. We frequently feel ashamed, because the Evangelical Church receives such great help from the U.S.A. and other countries. Hence, I beg of you to aid Mr. S..... and his children. The locality to which he was assigned is particularly isolated and there is no opportunity to make a living in this inhospitable hill-country."

Years ago, a young woman Doctor of Medicine, graduated from a German University and the Catholic School of Mission Medicine at Würzburg, left Europe for West Africa to devote herself to works of mercy as a Catholic Mission Doctor. When the war broke out, the British arrested all of the German missionaries in the country, among them Countess B....., the physician referred to.

Earlier in the year, we sent her, now back in Germany, a food package. Acknowledging receipt the Doctor writes us:

"It is not the first time that you have made me happy and helped; I am astonished, however, how you have secured my present address. I still remember with great gratitude the packages of books which you sent me to the Internment Camp in Jamaica, where I was obliged to remain for six years. At that time you even

gave me the excellent book by Baron von Hügel. I will remember you in my prayers as my benefactor of then and now."

A note, addressed to the Bureau by a priest of the Diocese of Augsburg, who is a member of the Bishop's Curia, lays bare a problem the press of our country seems to avoid: the lot of the refugees. The communication states: "The simple village of Eiken, with 250 native inhabitants, received 260 refugees and expellees. You will easily understand that local charity is incapable of mitigating so much want. Hence, today, the unemployed refugee, Franz M....., the father of two minor children, addresses himself to your humane undertaking and begs of me to recommend his request for assistance. This I gladly do." And there are many millions of such exiles in Germany today.

Not infrequently the poor in need ask for help to be extended to people more destitute than they. Thus a formerly well-known opera singer, whom the war crushed, writes from Rome asking us to help a woman who was once upon a time an artistic dress-designer.

"I would not wish to appear immodest in making demands upon you, but I would wish to beg of you to send something to this poor woman. She was put into a concentration camp and still suffers the consequence; she is hardly able to eat, and looks like a mere bundle of skin and bones. She lives with the Swiss Sisters at Stella Matutina here in Rome. Moreover, she suffers from arthritis, and is, therefore, in need of better nourishment."

The author of this letter recently received the Pope's blessing, conveyed to her with a warming note from Msgr. Montini, Substitute Secretary of State.

"It is a great help at this time of want to be aided by a food package, because it grants us the opportunity to assist many poor and sick people and children," writes a Sister from an industrial town in the Upper Palatinate. "Particularly so in a community such as this, want frequently makes itself terribly felt, because in addition to the residents there are so many refugees. Therefore it is a great joy for us Sisters, who minister to the sick, to supply them with some strength-giving food. In addition, your gifts are also a great help for our own sick Sisters who, in spite of their illness, must continue to perform their duties."

In St. Mark's, Kansas, charity, always inventive in face of want, prevailed on the members of St. Mark's Society to donate from home-stocks of lard to be sent to hospitals and other charitable institutions in Germany. All told, one hundred twenty three pounds were donated and shipped to Europe.

"Your publication of Papal Discourses," we are told by a reader in West Virginia, "is just the thing needed, for I fear Catholics do not know what the Holy Father is saying on so many topics."

Diamond Jubilee of St. Martin's Society

ON April 24 the St. Martin's Benevolent Society of St. Agatha's Parish in St. Louis, Mo., celebrated the Seventy-fifth Anniversary of its establishment. The Mass of Jubilee was offered by the Very Reverend Msgr. Anthony A. Esswein, J.C.D., Vice Chancellor of the Archdiocese of St. Louis and Spiritual Director of the Society. Msgr. Esswein also preached the sermon in which he paid tribute to St. Martin's Society for its great contribution to the spiritual and material growth of St. Agatha's Parish.

The guest speaker at the breakfast which followed the Mass was the Reverend Victor T. Suren, Co-Director of the Central Bureau. The sixty members present heard Father Suren contrast the spirit of mutual self-help of the Catholic pioneers, who founded our benevolent societies, with the all-too-general attitude of personal irresponsibility prevalent today. The members were urged by the speaker to work zealously for the growth of their society, inasmuch as our benevolent societies and similar organizations of self-help constitute a bulwark against State Socialism which threatens our economic, political and moral freedom today.

Representing the Catholic Union of Missouri, State Branch of the CV, was Mr. James Zipf, Recording Secretary. An appeal on behalf of the Central Bureau brought a generous response.

An Auspicious Event

ON the eve of our going to press with the June issue of *Social Justice Review*, St. Francis de Sales Benevolent Society of St. Louis, commemorated the Seventy-fifth Anniversary of its founding, in 1874. Some of the information contained in the program, published for the event, presents an astonishing array of facts and figures.

The Society has, at the present time, 1,005 members. From the day of its organization to and including December 31, 1948, \$410,000 was paid to members or their heirs. Long before people were adopting the policy of compulsory health insurance, this group of Catholic men was paying members a "sick benefit". A total of \$131,496 were devoted to this purpose in the course of years, while death benefits, for an amount of \$268,817, were paid heirs. The policy, not observed by the majority of benevolent or insurance societies, to provide for widowers a small amount after a wife's death, adds further \$10,300 to the total of benefits paid by the society to members and their heirs.

The organization has always enjoyed both the cooperation and esteem of the pastors of St. Francis Parish, priests such as the late Rt. Rev. Msgr. F. J. Holweck, the generally beloved Bishop Christian H. Winkelmann, and the present Pastor, Rev. Aloysius A. Wempe.

The steady growth of the organization appears particularly remarkable. At the time of its Silver Jubilee in 1899, the society had 384 members; on February 17, 1924, when the organization celebrated the Fiftieth Anniversary of its foundation, the membership was made up of 700 men. The present number is not the maximum St. Francis de Sales Society expects to attain.

It is a known fact that these Benevolent Societies were closely allied to their parishes and, in their earlier days, contributed liberally to parish and charitable purposes. St. Francis de Sales Society was no exception to the rule. Although Rev. Fr. Wigger, its Spiritual Director, was not a member, the society contributed \$50 for Masses and towards the hire of five carriages for the funeral, after his death in May, 1878. That same month the society loaned the parish \$400 at 3%, while the customary interest rate at that time was 6%; three years later a loan of \$800 at 3% was granted the parish, while in February, 1900, the society donated \$1,000 to the building fund of the new church. In the meantime donations of a lesser amount had been made to the church and for charitable purposes.

From April 19, 1874, the day on which the organization was founded, St. Francis de Sales Benevolent Society has received 2,295 men and young men into its ranks. In the course of years 630 members have died, while the present membership accounts for 1,005 men and young men.

Indoctrination at St. Barbara's Parish, St. Louis

AT the invitation of the Reverend John S. Hoeschen, Pastor of St. Barbara's Parish, and the officers of the Men's and Women's Sodalities, Father Suren on April 25, addressed the members on the mission and spirit of the Central Verein and the Natl. Catholic Women's Union. The speaker briefly reviewed present trends in social thought and emphasized the supreme importance of our Catholic men and women understanding the impending issues and their proper solution. The CV and the NCWU were described by Father Suren as organizations of Catholic laity with splendid traditions, possessing a program of social thought and action well calculated to meet the present challenge.

Father Hoeschen, long a friend and supporter of the CV, added his own timely observations. An enthusiastic audience made a generous contribution to the Central Bureau.

Spiritual Directors are Important

SEVERAL weeks ago the Central Bureau addressed a round letter to all our affiliates requesting data on the officers of our societies. The response to this letter thus far has been good. We urge all secretaries to file this requested information with the Bureau as soon as possible.

We note from the reports thus far submitted that some of our societies lack a spiritual director. This is unfortunate. It is necessary at all times that our organizations have the benefit of the leadership and spiritual guidance which priests alone can give. In this day the need for this spiritual guidance is especially acute, because few if any of our problems are without direct religious and moral implications. The fact remains that our priests are our officially constituted leaders in spiritual matters, and there are no adequate substitutes for them. It is thus we urge our societies to make

every possible effort to acquire the services of a priest to act in the capacity of spiritual director. Occasions arise when the Central Bureau finds it necessary to communicate with the spiritual directors. Without their names our files are essentially lacking.

A Substantial Gift

SHORTLY after publication of the Bureau's last Annual Report, in August, 1948, we addressed a copy to a friend of our cause who has for a number of years contributed liberally to our Christmas collection. We expected no reply; however, our friend wrote us he deplored that a cause as worthy as ours should be so poorly supported. He on his part would, therefore, make an effort to solicit among his sisters and brothers a donation of shares in one of the leading corporations of the country, to which he and they had fallen heir.

He was true to his promise and instead of his Christmas donation he and members of the family sent the Bureau a number of shares of stock, on which quarterly dividends have been regularly paid. Moreover, early in April the Bureau received from the corporation an additional number of shares, so that at present the CV holds a hundred sixty five shares.

Let us add, the father of this family was at one time president of the Catholic Union of Illinois.

Priests and Lay Folk Honored

IT will be welcome news to the members of the CV that several priests of the Wichita Diocese, known friends of our organization, have been created Domestic Prelates by his Holiness Pope Pius XII, with the title of Right Reverend Monsignor. Among them are two who have been staunch supporters of our cause in Sedgewich County, Monsignor G. J. Herrman and Monsignor John E. Hackenbroich. In addition the Monsignori J. J. Steines and A. A. Herman are to be counted as friends although no societies in their parishes are affiliated with the Catholic Union of Kansas.

Two other priests of the Diocese, honored on the same occasion, are the Very Rev. Monsignori J. J. Grellner and J. J. Stricker. All told twelve priests were honored. Monsignor L. A. McNeill will be remembered by participants in Catholic Rural Life Conferences in former years.

Six lay people were awarded the Papal Medal "Bene Merenti." Our members will be happy to know Mr. John A. Suellentrop, for a number of years Treasurer of the CV is among them. The *Advance Register*, the official organ of the Diocese, speaks highly of his qualities on this occasion.

Among the six lay people decorated by Most Rev. Bishop Mark Carroll three were women: Mrs. Mathew Lies, Mrs. Anna Mohr, and Mrs. Francis Stegman. Mrs. Lies needs no introduction to most of the readers of *S.J.R.*; our members are not so well acquainted with Mrs. Anna Mohr, wife of Mr. Peter Mohr, a daughter-in-law of Mr. Michael Mohr. Mrs. Stegman, mother of sixteen children is not, to our knowledge, a member of

the NCWU, both other women are. The medals were bestowed upon the recipients of this papal honor on May 8. Previous to the occasion His Excellency had said: "If just the families come for the ceremony, we will have a crowd." The three families can array a group of no less than forty-eight children.

Necrology

A MAN of retiring disposition, the late Charles F. Hilker, of Ft. Wayne, Indiana, rarely engaged in debates on the floor of our conventions, which he attended faithfully for many years. He proved his interest and loyalty to the cause of the CV by generously co-operating in every endeavor in need of financial support. He was particularly generous to the missions; invariably at the close of a convention he would unostentatiously give a representative of the Bureau a check for \$100 for mission purposes. And even after the last great depression had made itself felt to him, he would, from time to time remember the Bureau and its various efforts with a contribution. Faithful to what had become a custom with him, Mr. Hilker's will provided two donations; one of \$100 for the missions and the other of a like amount, intended "as a memorial." This legacy will be added to the Foundation Fund, because Mr. Hilker was a life member and his name will automatically, therefore, be transferred to the In Memoriam list.

Unfortunately we had not been made aware of his death and hence it is only now we report the demise of this faithful member. R. I. P.

District Activities

Central District, Arkansas

THE spring District meeting of this District, CU of Arkansas was held early in April, in St. Joseph's Parish, Conway. A feature of the joint session of the three organizations was the presentation of the Resolution on Comic books prepared by a committee of the men's and youth's sections, and officially adopted by the District. The statement urged all members to investigate the extent of the evil influence of comic books on the youths in their respective parishes. Since the majority of the comic books are detrimental to juveniles from a mental, moral and emotional viewpoint, the members were urged to help to eliminate evil comics and to provide clean and wholesome reading matter as well as programs for activities and recreation of a nature best suited to local conditions, for the benefit of youths.

At the special program of the youth section, a discussion on Credit Unions was led by Mr. Joseph Siebenmorgen and Robert Hambuchen, both of Conway.

St. Charles

The semi-annual meeting of the District League, CU of Missouri, convened in St. Paul Parish, St. Paul, Mo., on Sunday, May 1. The main subject of discussion at the separate meeting of the men's unit was choice of the place and date for the annual Catholic Day to be sponsored in the fall. The event will be held in the Parish

of the Immaculate Heart of Mary, New Melle, Mo., on Sunday, October 3. The newly-established Parish at New Melle has a grotto of Our Lady of Fatima, which will no doubt be of interest to the delegates and visitors on that occasion. President Edwin F. Debrecht and Treasurer Harry Grassner were elected delegates to the Missouri State Convention, to be held in the fall.

At the joint meeting of men and women, Mr. James H. Zipf, Secretary of the CU of Missouri, delivered an address on the history, mission and program of the Central Verein. Mr. Zipf made an appeal for contributions to the Central Bureau Sustenance Fund, intended to sustain the activities of the Central Bureau in behalf of the venerable national organization, the CCVA. This oldest organization of the Catholic laity in America has sponsored a program of Catholic social action for almost a century. Others, who spoke briefly, were: Msgr. Anthony Strauss, spiritual director, and Mrs. Rose Rohman, President of the Natl. Cath. Women's Union.

Rochester, N. Y.

A joint meeting of the Rochester Branches of the CV and NCWU, conducted in April, went on record as opposing the Thomas Bill providing for Federal Aid for education. Mr. August M. Maier, President of the men's unit, presided. Members were urged to write to the Senators of New York State, pointing out that the Bill discriminated against parents of children in religious schools, and in fact reduced them to the status of second-class citizens.

Mr. Jos. H. Gervais led the discussion on the sections of the CV's Declaration of Principles entitled "Freedom of Education" and "The Call of Justice and Charity". Attention was drawn to the danger inherent in the belief that the child belongs to the State. This principle has been reduced to practice under Communist rule, Mr. Gervais stated, and in the United States powerful influences are working toward the same end which, according to the Declaration, would "establish atheism in the State and nation by driving God out of State and School."

The Rochester Committee, under the chairmanship of Mr. Stanley Paprinkis, is active in preparation for the New York State Convention to be conducted in that city in September.

Philadelphia

Some of the most varied and appealing programs of all the District Leagues of the CV are sponsored by the Philadelphia unit. On Friday evening, May 13, the organization commemorated the Fifty-eighth Anniversary of the publication of Pope Leo XIII's Encyclical, "Rerum Novarum". Rev. Jos. P. Cooney delivered an address on the great papal document, entitled "An Enduring Message". Mr. J. A. Schaefer discussed "Inequities of Social Security".

On April 26, a large gathering of members and friends of the Philadelphia Volksverein had listened to Rev. Joseph Rokonai, D.D., an exiled priest from Hungary; he discussed "Religious Conditions in Hungary." In introducing the speaker, Mr. Charles Gerhard stated the purpose of the meeting was to inform the people on conditions in Hungary and to develop an intelligent

understanding for the case of Cardinal Mindszenty, and also to secure and defend the rights and arouse interest in the plight of the expellees and refugee persons in Central Europe. In his address, Dr. Rokonai spoke from personal experience and cited proofs for his contention that there is no personal or political freedom in Hungary. He thought conditions were as bad as under the Nazi regime and even worse in some respects. He expressed certainty that Cardinal Mindszenty was still alive, but there was no doubt that he had been subjected to physical abuse and to drugs at the time of the "confession" trial. Dr. Rokonai's remarks, rendered in German, were translated for the audience by Rev. F. X. Roth, O.S.A., spiritual advisor of the Volksverein of Philadelphia.

On April 22, the Philadelphia District sponsored a dramatic program, recitations, and social evening for the students of German attending the local Catholic high schools. Earlier in the month the organization arranged a lecture on the life of F. W. Froebel, German educator and founder of the Kindergarten, by Dr. Buzushko, of the University of Graz, Austria.

Northern District, Texas

About two hundred persons, including delegates from Pilot Point, Lindsay, Rhineland, Windthorst and Denison attended a meeting of the Northern District, CSL of Texas, conducted in Sacred Heart Parish, Muenster, on Sunday afternoon, April 24. At the Catholic Day, Mr. C. K. Walsh of Wichita Falls, spoke on the obligations local and national affairs at present impose on the Catholic laity. Two members of the Youth Organization, Miss Betty Lou Buckley and Mr. Melvin Herr discoursed on "Apostolate to non-Catholics" and "Christ, our Leader." Mr. Arthur Endres, representative of the Insurance Union spoke on the progress of this organization, while Mrs. Frank Scheffe, of Windthorst, spoke as a representative of the Texas Branch, NCWU.

Officers elected at the separate meeting of the men's unit were: Mr. Frank Heitzman, of Pilot Point, President, and Mr. A. C. Flusche, of Denison, Secretary. The fall District meeting is to be held at Windthorst.

St. Louis

The District League, CU of Missouri, convened in Our Lady of Perpetual Help Parish, St. Louis, on May 2. President Starmann presided. The guest speaker Msgr. Schuermann, Pastor of St. Engelbert's Parish, St. Louis, using as the basis of his discussion the declaration of the CV on "The Papacy and our Times", presented a picture of the life and labors of the churchman and scholar, Pope Pius XII.

Mr. James Zipf, Secretary of the CU of Missouri, reported on the progress in the work of the Central Bureau Assistance Committee. He stated an explanatory letter would soon be sent out, intended to give members and others a better understanding of the work of the Central Bureau, and asking donations for its support. Others who spoke briefly on phases of the League's program were: Rev. A. Wempe, spiritual director of the League; Rev. Robert Harder, S.J., Mr. Bernard Gassel, and Mr. Cyril Furrer. The penny collection taken at the conclusion for the Chaplains' Aid Fund of the Central Bureau amounted to \$6.86.

Miscellany

FROM a General Hospital conducted by the Army in a western state, a Chaplain writes us:

"Thank you very much for sending 150 rosaries . . . I myself, know how difficult it is to obtain good rosaries at a reasonable price. The Central Bureau's gift is all the more appreciated because of the expense of the article.

For the second time this year the Bureau has shipped a consignment of clothing to Indian and Mexican missions. On May 9th, seventeen bales, of a total weight of 2125 pounds, were forwarded by freight to fourteen missionaries, located in Wyoming, Montana, Minnesota, South Dakota and Texas. Freight charges on these consignments amounted to \$80.13.

In the fifty years, from 1898 to the end of 1948, the Catholic Aid Association of Minnesota, affiliated with the CCVA, has increased the number of its members from 4,596 to 27,472. There has been a steady advance and the financial position of the organization has kept step with the growth of membership. In 1898 the organization's financial standing was expressed in the following figures, \$44,970.03; at the end of last year, assets reached \$5,246,756.91. A little over four years hence the Association will be seventy-five years old. Possibly it may have 35,000 members by that time. A new branch was recently organized at Grey Eagle, Minnesota.

A few years ago a Sister, and teacher in a college for young women, wrote the Bureau she wished to receive our Press Bulletins for use in connection with some special work undertaken by her. Recently the Sister wrote us:

"The project for which I used your fine CV Press Bulletins is now completed, and so I am writing to suggest that you cancel my stencil on your mailing list as a measure of economy. Some one else may thus profit by the Bulletins."

"If I am again in a position to use this splendid service," the writer continues, "I shall again ask to share in your good work."

To be deprived of books is, for a people such as the Germans who were always avid readers, a great misfortune. Especially in times such as these. Hence, the Swiss Caritas has inaugurated what it calls its "Literature Service" to supply Germany with books.

An appeal addressed to the Bureau states that the scarcity of books and the inability to buy what may be had affects primarily the many millions who were obliged to leave the East. Moreover, the communication continues, "we daily receive requests for theological books from priests, students of theology, seminarians and episcopal chanceries. Because of their poverty, only very few German students are able to buy books needed to pursue their studies. Thousands of these turn to the Swiss Caritas with requests for books. We therefore inaug-

urated a literature service with the intention to meet also this need."

The Bureau inaugurated a service of this kind almost three years ago, when it began to send books to the Seminary near Chartres in France, where the French Bishops had established a Seminary in a P.O.W. camp. After these P.O.W. seminarians had been released and returned to their homes, we continued to send books from time to time to students whose needs had been made known to us. We do not ship as many books as we should like to, because we lack the facilities and the money to pay for the postage. Yes, this is a hint.

Having thanked the Bureau for a carton of bandages, intended for use in the Leper Home conducted by him, the Bishop of Shillong, Assam-India, states: "I make bold to ask you that your charity towards me may increase your benefactors a little from now on, because I am building a new structure for the poor lepers and I must find \$5,000 this year."—What we will be able to do for Bishop Ferrando, a member of the Society of Don Bosco, depends entirely on the generosity of our members and friends.

A gift of \$25 was recently received from a Priest who wrote us:

"Recently it became my duty to dissolve a fund by distributing the available sum to charitable causes. At the time I thought of your organization, and today I am sending you a check for \$25. It is to be divided as follows: For the Bureau \$10, for the Missions \$10, and for the Chaplains Aid Fund \$5.

"Let me assure you once more that there is nothing gives me more pleasure than to read *Social Justice Review* and to be reminded of all the good work the Bureau is doing." The letter containing this commendation came to us from New Ulm, Minnesota.

The Central Bureau has received from the estate of the late Rt. Rev. Jos. F. Lubeley of St. Louis, his library of 346 books, together with a quantity of pamphlets and clothing.

A Universal Problem

AS everywhere in the world today, natives in the British Cameroons have been afflicted by the materialism of European civilization, which is added onto the evils of paganism. Writing about the conditions prevailing in his mission, consisting of some 1900 Catholics, a missionary states in a communication to the Bureau:

"It is very difficult to take a reliable census, because the population consists of the members of many tribes and is continually shifting due to the work on the rubber, oil and banana plantations. People from different parts of Africa come here to find work and after some time return to their home to buy a wife with the money

they have earned. Out of the 1900 Catholics only seven to eight hundred have performed their Easter duty, which many neglect because of trial marriages. The war has done a great deal of harm, and especially the laborers on plantations are not very zealous. Notwithstanding there is progress, but it is achieved mainly through our schools."

"The school children," the missionary writes us, "are the same as those found the world over." He finds the boys are good, "but the trouble begins after they have left school," when they are thrown into an environment "where polygamy, bribery and corruption prevail. These things are so deeply rooted in native customs that it will take generations to eradicate them. The trouble is that at least all things of material nature must apparently be done here in a hurry, and in consequence the natives lose balance. They all turn into materialists, seek money and other possessions from a desire to be looked upon as "big men." Communism also is endeavoring to establish a foothold among them. However, at heart the natives are religious and it is upon this natural virtue we must base our efforts to save them, and with the help of God we will succeed."

With the knowledge of so much money foolishly spent, even for undesirable luxuries, it is painful to contemplate the letter addressed to the Bureau by a parish priest in Poondi, Tanjore Dist., India:

"As of old in Judea, so now in this place of teeming pagans, it is the simple fishing folk who have first answered the call of Christ; almost equally heroic is their sacrifice for Christ. Leaving their old homes and simple belongings behind, these poor ostracized converts have migrated to a lonely river-side spot where they hope to worship God in freedom and lead a truly Christian life away from the vice and worldliness of their pagan brethren."

Thus far their place of worship in the new village is, what the missionary calls a modest "shed-chapel", around which their own small huts are erected. While their daily earnings would appear to us pitifully meager, these people nevertheless are putting aside a pittance in the hope that some day they may be able to erect a chapel. "But", says their Priest, "the sum is very, very meager, and it may take many, many years before a sufficient accumulation will suffice for the building of a chapel." He has therefore asked us to submit his "humble appeal to the kind readers of *S.J.R.*"

Contributions to the CV Library

General Library

M S G R. A G A P I T O L O U R E N C O, Goa, India: Anuário Do Seminário Patriacal de Rachol Goa, India., 1948.—Z I T A N E U M A I E R, Munich: Michael Kardinal Faulhaber. 80 Jahre, Munich, 1949.—L'E C O L E S O C I A L E P O P U L A I R E, Montreal: Sciences Sociales et Catholicisme; Les Encyclopediques Sociales; Le Coninform ecclésiastique, Montreal, 1949.—M S G R. L E O P. H E N K E L, Illinois: Coughlin, Rev. Chas. E., Money; Questions and Answers, Royal Oak, Michigan, 1936, and 11 pamphlets.—M A R Y C. S M I T H, Mo. Essays and Addresses of Rev. Constantine Peter Smith, 1838-1898, A Memorial. Privately printed, St. Louis, 1948.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
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Donations To Central Bureau

Previously reported: \$4,063.39; NCWU, Texas Section, \$50; P. Betzen, Kans., \$50; Cath. Kolping Soc., St. Louis, \$25; Young Ladies Dist. League, St. Louis, \$25; St. Cecilia Br. 1038, C. K. of A., St. Louis, \$25; St. Ann's Soc. Aux., Cologne, Minn., \$5; Wm. and K. Pohl, Minn., \$6; Rev. Geo. Michel, Pa., \$5; St. Geo. Comm. No. 41, K. of St. John, Utica, N. Y., \$10; Catn. State League, Texas, \$238; C. K. of A., Br. No. 994, Conway, Ark., \$2; St. Andrew Br., No. 91, Western CU, St. Louis, \$5; Rev. A. Riss, Mo., \$5; Miss Margt. Rice, N. Y., \$1; Miss A. Thirolf, Mo., \$1; Jos. Canady, Ill., \$1; St. Joseph Soc., St. Michael, Minn., \$15; Sundry Minor items, \$.60; Total to and including May 19, 1949, \$4,527.99.

Central Bureau Emergency Fund

Previously reported: \$2,943; Most Rev. S. M. Metzger, Texas, \$100; St. Anne's Soc., New Britain, Conn., \$10; Aug. Rechner, Ill., \$5; John Mynaugh, Pa., \$1; Total to and including May 19, 1949, \$3,059.

Chaplains' Aid Fund

Previously reported: \$244.65; N. N., Mo., \$10; St. Francis de Sales Ben. Soc. Penny collection, St. Louis, \$1.70; CWU, New York, \$25; St. Anthony's Ben. Soc., St. Louis, \$5; Total to and including May 19, 1949, \$286.35.

Expansion Fund

Previously reported: \$1,901.80; Estate of Charles F. Hilker, Fort Wayne, Ind., \$100; Total to and including May 19, 1949, \$2,001.80.

St. Elizabeth Settlement

Previously reported: \$18,722.22; Greater St. Louis Community Chest, \$2,236; Interest income, \$37.50; From Children attending, \$760; Total to and including May 19, 1949, \$21,755.72.

European Relief

Previously reported: \$13,258.83; N. N., Pa., \$2; St. Scholastica, Chicago, Ill., \$30; NCWU, \$25; P. Betzen, Kans., \$450; A. J. Loeffler, Minn., \$12; St. Francis Convent, Springfield, Ill., \$20; Fred Otten, Wis., \$5; M. H. Wiltzius, Ill., \$10; Rev. H. Busch, Ariz., \$70; Rt. Rev. Wm. F. Fischer, Mo., \$50; F. P. K., St. Louis, \$5; Rev. Jos. Wuest, Mich., \$10; Rev. F. J. Remler, Mo., \$1; John Schneider, Mo., \$20; St. Bonaventure Ben. Soc., Milwaukee, Wis., \$10; Total to and including May 19, 1949, \$13,978.83.

Catholic Missions

Previously reported: \$27,989.76; Mrs. J. Kammer, Ill., \$10; Cath. Hunkeler, Ohio, \$20; M. C. Possenig, Canada, \$2; Mrs. Rose Bullemer, Minn., \$9; R. D. McDonald, Tenn., \$10; F. A. Kaicher, N. Y., \$10.06; Incarnate Word College, San Antonio, Tex., \$10; Mercy Hospital, Grayling, Mich., \$5; St. Francis Convent, Springfield, Ill., \$90; St. Mary's Hospital, Cincinnati, Ohio, \$5; St. Francis Hospital, Evanston, Ill., \$5; Confraternity of the Precious Blood, Brooklyn, N. Y., \$5; St. Peter's College, Muenster, Canada, \$4.88; Sisters of Mercy, Red Bluff, Calif., \$5; Immaculata High School, Detroit, Mich., \$10; St. Joseph Hospital, Bonnville, Mo., \$7; Mrs. Theresia Roth, Wis., \$8; St. Elizabeth Guild, New York, \$15; Manor of St. Joseph, Edgeley, N. Dak., \$16; Mercy Hospital, Langdon, N. Dak., \$20; Monastery of Our Lady of Charity, Green Bay, Wis., \$5; San Jose Indian Mission, Ajo, Ariz., \$5; Frieda Felder, San Francisco, Calif., \$20; Good Samaritan Hospital, Kear-

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ney, Neb., \$10; St. Francis Hospital Inc., Olean, N. Y., \$5; Anna Struch, Minn., \$5; Sacred Heart Hospital, Loup City, Neb., \$18; N. Y. Local Br. CCVA of A., \$1; Sisters of St. Francis, Charleston, W. Va., \$3; St. Joseph Convent, Monterey, Calif., \$13; Estate of Chas. F. Hilker, Ft. Wayne, Ind., \$100; Miss M. Rice, N. Y., \$45; St. Gertrude Academy, Cottonwood, Id., \$5; Margaret Mary Hospital, Batesville, Ind., \$20; St. John Young Men Ben. Soc., New York, N. Y., \$7; Estate of J. J. Wallrapp, Ardmore, Okla., \$1000; CWU, N. Y., \$15; Missionary Canonenes of St. Augustine, Philadelphia, Pa., \$2; St. Michael Hospital, Milwaukee, Wis., \$20; St. Joseph Hospital, Fairbanks, Alaska, \$20; St. Elizabeth Hospital, Chicago, Ill., \$10; St. Francis de Sales Soc., St. Paul, Minn., \$12; St. Mary Hospital, Dermott, Ark., \$10; Mrs. Rosalia Hauk, Lemsford, Canada, \$10; District League of St. Louis, \$6; N. N., Minn., \$25; Carmelite Monastery, Philadelphia, Pa., \$5; Sacred Heart Convent, Lisle, Ill., \$5; Mrs. Louis Sintzel, Ill., \$20; St. Francis Hospital, Breckenridge, Minn., \$10; A. J. Loeffler, Minn., \$3; St. Joseph Jr. Military School, Pittsburgh, Pa., \$4; Jos. Spexarth, Kans., \$10; Monastery of Dicalced Carmelites, Roxbury, Mass., \$10; Sisters of Mercy, Red Bluff, Calif., \$10; St. Anthony Hospital, Oklahoma City, Okla., \$2; Sisters of Holy Family of Nazareth, Lansing, Mich., \$20; Interest income, \$50; Total to and including May 19, 1949, \$29,807.70.

Gifts in Kind

were received from the following men and organizations of men including May 19, 1949.

WEARING APPAREL, from: Estate of Rt. Rev. Msgr. Jos. Lubeley, Mo.; Msgr. Leo P. Henkel, Ill. (3 cartons);

BOOKS, from: Estate of Rt. Rev. Msgr. Jos. Lubeley, Mo. (317 books);

MISCELLANEOUS, from: Estate of Rt. Rev. Msgr. Jos. Lubeley, (pamphlets); St. Louis Cancer Soc., Inc., Mo. (60 doz. pads, 50 cartons bed shirts).